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PLAUTI BACCHIDES.

EDITED,

WITH

INTRODUCTION, COMMENTARY, AND
CRITICAL NOTES,

BY

J. M'COSH, M.A.

Plautus, linguae Latinae decus.

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CORRIGENDA.

Page	xiv.	For "Horace. Since" read "Horace; since."
"	xvii.	" "Cnaeo." read "Cnaeo"
"	xix.	" "important MS," read "important MSS."
"	xxi.	" "CDF," read "CDF" and for "Ritschl. Martici" read "Ritschl, Martici."
"	xxvi.	" "MSS. notes" read "MS. notes."
"	xxx.	Add " <i>Cambridge</i> , 12mo, 1896; editor, H. W. Auden; <i>Pseudulus</i> , with introduction and notes."
"	xxxvi.	For "meretricumst" read "meretriciumst."
"	xxxviii.	" "the second form of the rule fails" read "according to the rule," v. 571; and for "Faciam" read "Taceam."
"	xli.	" "1845" read "1848."
"	xliv.	" "uides" read "uideo."
Verse	8.	" "lenocinium, facere" read "lenocinium facere."
"	86.	" "non" read "nox."
"	113.	" "Uenustus" read "Uenustas."
"	143.	" "Quam" read "Quom."
"	157.	" "aetate" read "aetati."
"	292.	" "nobis" read "nobis."
"	474.	" "mandatum" read "mandatam."
"	570.	" "Loquere" read "Loqueris."
"	573.	" "conspectum" read "suspectum."
"	7 n.	" "eighth Scene" read "seventh Scene."
"	21 n.	" "Cas. i. 48" after "1201"; "Most. v. 2, 53" after "1169"; "Most. v. 2, 58" after "10."
"	48 n.	For "Quia enim?" read "Quia enim"
"	51 n.	" "baccas" read "bacchas."
"	54 (Crit. n.).	" " <i>reliqui</i> " after "tu es," preced. v.
"	271 n.	For ("Claudian") read ("Claudius").
"	305 n.	" "ζένων" read "ξένων" and erase "it" after pronounced ("it").
"	309 n.	Erase "Cas. ii. 4, 6."
"	480 n.	For "Phorm. v. 9, 33" read "Phorm. v. 9, 53."
"	949 n.	" "make any, &c.," read "makes."
"	963 n.	" " <i>mendacio</i> ; mentioned" read " <i>mendacio</i> , mentioned."
"	1027 n.	Erase "and 1027."
Addenda, v. 804.		Add after "rule," "or <i>Aha</i> extra versum."

EMENDANDA.

Preface.		For "Asinara" read "Asinaria."
Pages xiii., xiv., xviii. (twice), xx.		For "Poet." read "Poet."
Page xiii. (6).		For "admirabov" read "admirabor," and (7) for "Haec" read "Haec."
"	xv. (8).	" "nou" read "non."
"	xvi. (9).	" "omparandus" read "comparandus."
"	xviii.	" "euim" read "enim."
"	xxiii. (iii. 1).	" "Ambrosiam" read "Ambrosian," and for "Leowe" read "Loewe."
"	xlix.	For " <i>proteriuo</i> " read " <i>proterio</i> ."
Verse 106 (Crit. n.).		For "adulenscens" read "adulescens."
"	126 n.	For "linquas" read "linguas."
"	213 n.	" "Bachis" read "Bacchis."
"	570 (Crit. n.).	For "Geyffert" read "Seyffert."

P R E F A C E .

SOME years ago the Editor happened to lift an old edition of Ritschl containing the *Trinummus*, *Miles Gloriosus*, and *Bacchides*, and on making further enquiries about English editions was considerably disappointed to find that, while other Latin writers had received due attention, little or nothing had been done by English scholars for Plautus, we may say, the father of Latin literature. As we have English editions of the two first Comedies mentioned, the present edition of the *Bacchides* is an attempt to remedy this state of things.

The Comedy is considered one of the best of Plautus, and is the one on which Ritschl, sixty years ago, commenced his great and valuable labours on this poet. The endeavour to bring it under the notice of English students, though a troublesome duty, has not been a disagreeable one.

The text has been constructed with the assistance of the Critical Notes in Ritschl, in Valpy's Delphin Edition, Weise, Ussing, and Gætz. The printed editions used were Valpy, Bothe, Weise, Ritschl, Fleckeisen, Ussing, Gætz, and some old editions, chiefly that of Robert Stephens (1530), and the Delphin (1679). The Editor had intended, before making out the text, to collate some of the MSS. for himself, but was prevented; and had he been able to do so, it is not probable, unless one could devote a very considerable time to the work, that much more could be procured from those sources than has been already collected. The MSS. readings, unless where sense or metre is at fault, have been very generally adhered to, and where these fail emendations have been accepted. In a few cases in which neither MSS. readings nor emendations of former editors can be admitted, owing to defect in sense or metre, one has been proposed. In the Notes, where there is a difficulty, the different emendations are sometimes given and their value discussed, and the reasons generally stated for or against their admission or rejection. As students, when difficulties in metre or sense arise, may wish to examine the different readings, the greater part of those recorded from the MSS. mentioned in the Introduction has been given. The text is believed to approach nearer to that of Ussing than of any other editor. Bentley's accents have been marked, but without claiming for them any other utility than to show a student the species of metre employed.

A very important matter for students of Plautus is the history of editions; a list has been given for the old editions from that of the Bipont in Valpy, from Dibdin, Moss, and chiefly from Ritschl's Opuscula.

Whatever Pareus' methods of criticism may have been, his views of the merits of Plautus as a Comic poet are so far in accord with those of the present editor that that old scholar and other critics on that subject have been quoted somewhat fully in the Introduction. This has been done principally with the view of drawing the student's attention to the excellencies and defects of this poet, and to strive to remove some of the objections that are sometimes put forward against the reading of his Comedies.

The references in the Notes are, for the *Amphitruo*, to the text of Ussing; for the *Asinara* and *Curculio*, Ussing and Fleckeisen; *Stichus* and *Pseudulus*, Fleckeisen; *Aulularia* and *Trinummus*, Wagner; and sometimes Ritschl's text was used for latter, and Ussing's for former; *Captivi*, Ussing and Sonnenschein; *Miles Gloriosus*, generally Tyrrell, and sometimes Ritschl; *Mostellaria*, generally Ramsay. In all the remaining Comedies the references are to the text of Weise. These texts are generally in the hands of students of Plautus. It is difficult to refer students to a single, and at the same time a good, text for all the Comedies; Ussing's is, of course, to be preferred; but his later volumes were not out when some of the Notes to this Comedy were written.

The Editor can say that there are few lines in Plautus that have not been examined; he has read nearly all that has been written on the Comedies of that poet. Peculiarities in structure or grammar, not exclusively Plantine, have also been noted. Instances of particular words have been collected in which there may be sometimes a slight difference in meaning from that of the word under discussion, but where there is any material difference it has been noted. The object has been to compare as many words and phrases as possible, and in this way to gain a fair knowledge of the other Comedies by the reading of one.

The edition has not been prepared for any special class of students, programme or examination; but the Editor will be well pleased if it is found useful to students who may have to read Plautus for an examination. It is believed that no point which a student of this poet ought to know has been passed over in the Introduction and the Notes. There is another class, neither students nor teachers of Latin, who may wish to renew their acquaintance with the old poets, and whose interests, it is hoped, have not been overlooked.

If a better edition is produced, and he is very far from thinking that that would be a difficult undertaking, no one will be better pleased than the Editor himself. It is the want of an English edition of any sort that has suggested the work. Meantime, *Si melius quid habes arcesse vel imperium fer.*

11th June, 1895.

INTRODUCTION.

I.—PLAUTUS.

(1) Plautus sc. Plotus (an Umbrian word, meaning “flat-footed”), full name Marcus Accius Plautus, or Titus Maccius Plautus, the most famous of the Latin Comic poets, and by far the greater of the two whose Comedies we possess, died, according to Cicero (*Brut.* xv. 60), in the Consulship of P. Claudius and L. Porcius, Cato being Censor, which was the year B.C. 184. If we follow Ritschl, who has investigated the subject at considerable length, and who holds the opinion that the poet was about thirty years of age before he brought out his first Comedy, he must have been born in B.C. 254. By this calculation Plautus would be seventy years of age at his death; and it is very probably correct, seeing that Cicero (*De Senect.* xiv. 50) classes him amongst the old men, and mentions that the poet was greatly delighted with his *Pseudulus*, a reference which would have no meaning had that Comedy not been written when he was at least sixty years of age—an old man. In reference to the age of Plautus at the time he began to write Comedies, we have a passage from Gellius (iii. 3), in which he states that Varro and others have handed down that the poet, after having first amassed money as a stage decorator, or actor’s assistant (“*in operis artificum scenariorum*”), and then, having engaged in trade in which he lost it all, came to Rome, and was obliged to hire his services to a miller (“*ad circumagendas molas, quae trusatiles appellantur*”) for the purpose of obtaining a means of living. The time in which he was engaged in these several occupations must have extended over a considerable period of his early life; therefore, we may fairly conclude that the poet could hardly be less than thirty years of age when he began to write.

Unlike Terence, who was a slave, and obtained his freedom and a good education at the expense of his master, Plautus, we are told, was the son of free-born, but poor, parents belonging to Sarsina, a small town of Umbria; of his education, except from his Comedies, we know nothing. We can, however, say that he was well versed in his own language, and must have known Greek and Phœnician, if we take *Pœnulus* v. 1, 2 as a specimen of that language.

(2) Varro, *vir Romanorum eruditissimus, peritissimus lingua Latinæ*, made a selection of twenty-one Comedies, all of which we possess except the *Vidularia*, which was lost sometime between the sixth and eleventh centuries, from the great mass of Comedies found in the Indices of the old *literati*, Stilo, Sedigitus, Claudius, Aurelius, Accius, and Manlius. Gellius (iii. 3) says that as many as 130 were known as “Plautinæ” in the time of Varro; and Servius in his *Commentary on the Æneid* mentions 100. (See Sec. 9.) Ritschl gives us the names of nineteen others mentioned by Varro as “Plautinæ,” which he arranges in a second class, because, we suppose, they have been rewritten, remodelled or revised by others after the death of the poet; or it may be that they were written by some old poet and afterwards revised by Plautus. (See Ritschl’s *Parænesis*, vol. i., Appendix.) Whatever portions of them may have been written by Plautus, they have been so far

disfigured as to be condemned by that ancient critic, and thereby considered unworthy of being included among the genuine Comedies in the Varronian list. The same scholar gives a third list of thirteen; that is, fifty-three so-called Plautine Comedies, of which forty are recognised by Varro as Plautine, twenty-one of which he considered genuine, and written entirely by Plautus.

(3) The twenty Comedies of Plautus are always arranged in MSS., and old editions in alphabetical order, without reference to the time at which they were severally written. The *Bacchides*, however, instead of occupying its proper place, according to that order, after the *Aulularia*, has been inserted after the *Epidicus*. That it originally occupied its proper place is clear from the fact that a portion both of the end of the *Aulularia* and of the beginning of the *Bacchides* has been lost. It is also clear that it has been removed from its place by some scribe, at an early date, who was led away by the mention of the *Epidicus* in v. 211—*Etiam Epidicum, quam ego fabulam aequae ac me ipsum amo*. There is another reason why the two Comedies may have been inserted together: they are very much alike, and both good. An old man in each has been swindled out of a sum of money by a clever slave, to give to his son to purchase a music-girl in the one case, and to give to a meretrix in the other. A captain also appears in both to claim the girl. The old man is also twice deceived in both Comedies.

(4) Of *Bacchides*, or *The Sisters*, as it is sometimes called, it may be said that it is one of the best, if not the best, of the Comedies of the great Latin Comic, and also one of his latest. Ritschl is of the opinion that it must have been written about B.C. 188, or perhaps later; that is, three or four years before the poet's death. And even if vv. 51, *Quia, Bacchis, bacchas metuo et bacchanal tuum*, and 368, *Bacchides non Bacchides sed baccha sunt acerrima*, refer to the suppression of the Bacchanals in B.C. 186, the date of the writing or of the representation on the stage of this Comedy would be brought to within two years of his death. Ritschl, however, thinks that the latter verse refers only to the orgies and irregularities of these Bacchanals, which were notorious, and well-known in the time of Plautus, without specially alluding to their suppression. The student is referred, for an elaborate history and criticism of this Comedy, to Ritschl's *Parerga*, vol. i., Dis. vii., and *Opusc.* vol. ii. 6.

(5) One has grown accustomed, when reading a book, ancient or modern, treating of the Comedies of Plautus, to expect to find something about the poet's violation of the rules of decorum—about his grossness, roughness, and even indecency. We do not think such charges are at all pertinent; and, therefore, they do not require to be refuted, seeing that he has been translated by a lady, Madame Dacier, and that he was so great a favourite with St. Jerome, the most learned of the Latin Fathers, who was the first to give us a translation of the Holy Scriptures. This poet generally follows the old proverb—*Ficus ficus, lignonem lignonem vocat*. Lessing, no mean judge of dramatic literature, tells us, "Theophrastus, Plautus and Terence were my world, which I studied with delight within the narrow limits of a monastic school. How gladly should I wish these years back! the only years in which I have been happy." In no part of his twenty Comedies can there be found such "Stoff" as one may read in Ovid, Juvenal, Martial, Catullus, even Horace, and, we may add, Aristophanes. Plautus was no Court poet, but rather an ancient Shakespeare writing for the stage and the amusement of all classes of his countrymen. Above all things, it should never be forgotten that he was a Comic poet, and was obliged to use language suitable to such characters as are never taken by the writers of any nation as the representatives of the

more discreet members of society. Being a writer of Comedy, he is entitled to more liberties than are allowed in other species of poetry—liberties which, as far as we can judge, he uses with wisdom and moderation, and never allows himself to wander into the regions of the purely obscene, as the writers just mentioned, who had no such plea for their defence.

This edition not being intended for scholars, in the special application of that term, a translation of an extract from Pareus bearing on this part of the subject is here given:—

“But dismissing these despisers of Plautus, I shall also say something of those who are not ashamed to assert that Christian youth are very greatly corrupted by the reading of the Comedies of Plautus; likewise that they are redolent of obsolete antiquity; and, in short, that the language of Plautus is corrupting and absolutely leads to vice, therefore it is to be neglected, and students of polite literature are to be altogether restrained from the reading of it. To speak first of the objectors mentioned, I am not ignorant that St. Augustine very strongly detested all that part of his life which he spent in reading heathen authors. Nor can I even deny that wanton harlots, grasping panders, greedy parasites, profligate young men and foolish old ones, hoary rakes and deceitful slaves, effeminate morals worthy of Marseilles or Tarentum—in short, jokes not witty but coarse, as if brought from the Suburra, Velabrum, or Tuscan Alley, are frequently introduced in the Comedies of Plautus. But what then? On this account is that writer, who has been continually before the eyes and in the hand and the lap of the most learned men for so many years, for so many ages, to be dashed from the hands of our more well-bred youth? By no means. For even if there is anything disgraceful in them which may ensnare the unwary, still nobody will be so inconsiderate a judge as not to say and feel that that is to be charged, not to Plautus, but to Comedy. But yet not even to this will he acknowledge that it can be charged who has considered that Comedy is the imitation of the mode of life, the mirror of the habits of society, and the image of truth. Certainly in it good principles contend most of all with bad—in short, excellent hopes with general hopelessness; and therefore very excellent qualities are, as it were, overpowered by most disgraceful vices, so many and so great. This being so, that class of people, accustomed to get into a passion with Comedy for the reason that vices and depraved morals are comprised therein, seems to me to resemble those females who, although unseemly of themselves and endowed with ill looks, get angry with their looking-glasses for not reflecting a beautiful image of them. Wherefore, to those who are not only indignant at wantonness, rognery, vice, disgrace, lust and avarice placed before them as in a mirror, but even burn with anger and indignation on that account, I give the advice, that they should avoid wrong-doing; I am certainly persuaded that then at length they will be exempt from all the fiercer bite of Comedy. And if Plautus ought not to have been read for the reason that he touches on vices, who, pray, would have collected into a whole the *Iliad* and the *Odyssey* of Homer, abounding, even as they did at that time, with the vices and crimes of different people? Who would ever have read them? For, not less than our Plautus, he rather frequently reproves wrong-doing; that is to say, the shameful conduct of Paris, Circe, Calypso and Venus, the bad behaviour of the Suitors, and other disgraceful acts. Would Augustus have ever held Virgil in so great honour, who treats of the scandalous intrigue between Æneas and Dido? Nor would the Comedies of Aristophanes, quite shameful in some parts, have been repeatedly read with so great diligence and

carefulness by Chrysostomus without disgrace. Is St. Jerome to be branded with a black mark because he has taken so much pleasure in reading Plautus? Who, in short, would follow Cicero as a leader—not always a close imitator of Vesta's lackeys (domestic virtues)? Who, Juvenal and Horace? In a word, the epistles of St. Paul, that renowned teacher of the Gentiles, are to be cast from us, especially those in which he brings forward the terrible crime of incest, foul crimes of the heathen, to be avoided as worse than a dog and a serpent! Nay, indeed, the whole of the sacred Scriptures would have to be blotted out in everlasting oblivion, and the whole age must be hushed up to suit the standard of Catos too strict about fleeing from vice. But even those Aristarchuses of somewhat free morals give ready assent to these who, most of all, as the poet sings, 'preach like Curii, live like Bacchanals.' As, therefore, the records of sacred literature seem to bring vice into review, not that we may imitate it, but that (which is best) we may make use of the excesses of others for our own improvement, so the stage of the Comic poets portrays wickedness (a very large crop of which may be gathered everywhere around us), as in a mirror, somewhat prominent, before our eyes, in order that it may inspire men with terror, and, on the other hand, that it may rouse them up to a diligent observance of their duties. For what, do we suppose, was the reason that Demodocus, that well-known Phaeacian, sang of the loves of Venus and Mars? Was it that he was praising lust? No, no; but that he was desirous of applying to it a burning brand. And if (as the Julian law enacts) it is not indecent language, but the deeds themselves, that are punished, who can be rightly angry with Plautus? For if he brings on the stage some trifling and unbecoming expressions, he does it by a right belonging to his profession, for, I think, this reason, that men in that way might give up their bad conduct by the mere contemplation of it. Wherefore, as wines placed before a drunken man more easily entice him to indulge than one who is temperate, so that freedom in Comedy may easily excite a bad and wicked nature, but cannot entice a pure and upright man. Not therefore inaptly even is the reading of the poets compared to some wide sea; although there are sharp rocks and also very difficult shallows in it, yet a cautious and, at the same time, careful mariner does not drive his ship into these; on the same principle there are some rocks in the books of the poets which an upright man vigorously steers past, since it is inexpedient to run into them; like the companions of Ulysses who, to avoid the enchanting songs of the Sirens, stopped their ears with the melted wax and flew past the cliffs, in order that they might not be enticed to pleasures by these blandishments and suffer shipwreck. Rightly, therefore, also Livia said that naked men did not differ from statues to chaste women. And, since we are seeking only amusement in our studies, what is to hinder us from mingling with our sterner pursuits fun and polished wit of such a sort that the mind is in this way refreshed after the bustle of business, and that the ears wearied with wrangling and abuse may sometimes get rest? And, therefore, I do not indeed think that the plays of Plautus, although some blemishes are found scattered here and there in them, either through their own fault or that of the age, ought to be thrown aside. For as excellent wine does not in any way cease to be wine, although mixed with a few drops of water, so neither do I think that our own Plautus and other poets have lost their splendour and charm with learned men, even if they meet with some of the baser metal of mankind. But so much under this head; for with good men the weapons of the objectors seem to have been sufficiently shattered, and bad ones cannot be properly argued with, though one should fight with the arms of Achilles."

“If he (Plautus) forms some words for the purpose of exciting laughter, as he is accustomed to invent many such, or if he connects them anywhere too boldly after the manner of Aristophanes, they (free-born youth) must consider that these belong to the freedom of Comedy, and they must not take liberties with them. Then, if anywhere they meet with expressions somewhat coarse, as the stage of those times was licentious, they must not conceive any blemish of disgracefulness from that, but must proceed through them as if they were hurrying through the middle of the Suburra to a more polished street or to pay their devotions at some chapel of Modesty” (*Dissertation on the Life and Writings of Plautus*, from John Philip Pareus). The student ought to read in this connection *La Critique de l'École des Femmes* of Molière.

(6) The respective merits of Plautus and Terence as Comic poets have been often discussed. The latter seems to fall far short of his predecessor in the two qualities, wit and humour, which are the especial and indispensable characteristics of Comedy. We might as well try (Horace says to Tibullus, *Non tu corpus eras sine pectore*) to conceive a man without a soul as a Comedy having neither of these qualities. Terence has some refined wit to suit the delicate palates of his patrons, the upper classes of Roman society, who had begun at this time to ape the Greek “culture,” but one might read through his six Comedies, or witness their exhibition on the stage, without being at all inconvenienced in keeping his risible faculties under due control. In his endeavours to reform the tastes of the Roman populace, and in his slavish adherence to his model, Menander, he has left out or forgotten humour, the main and essential element of Comedy. Julius Scaliger, speaking of the Roman populace, writes, *Non ad discendam sermonis puritatem eo confluxerat, sed ad animum risu ac jocis relaxandum*. Daniel Heinsius, *Nova autem rex princepsque Menander fuit; cujus expressa imago ac effigies Terentius*. Terence is continually carping in his Prologues at an old poet, Luscus Lavinius (*Malevolus vetus poeta*), who had criticised, as he thought, his Comedies with too great severity, and who turns up in every one of them except that to the *Hecyra*. He is also greatly troubled with his audience, who did not always appear to appreciate his efforts for their amusement. They preferred, he said, boxers and rope-dancers. At all events, it is certain the *Hecyra* broke down on its first representation. It was hissed off the stage, and the audience ran away to the more attractive amusement afforded by the rope-dancers. The Comedy is dull, and probably the idea of the Courtesan Bacchis bringing about a reconciliation between Pamphilus and Philumena, the girl he had wronged, was too large a draft on the credulity of the matter-of-fact Romans. Isidore, a great admirer of Terence, says in his “*Origines*”—*Quinetiam solus ausus est, etiam contra præscripta Comica, meretrices interdum non malas introducere*. Terence cannot give us characters so amusing as Falstaff, Harpagon, Bottom, Jourdain, Euclio, Tranio, Chalinus, Epidicus, Pseudulus, Curculio, and Chrysalus. His interminable Davus, whom we meet in almost every scene of the *Andria*, and again in the *Phormio*, and Phormio himself, are rather dull comedians compared with those mentioned. He repeats his characters—Dromo, a slave, Chremes, an old man, Parmeno, a slave, and Sostrata, a matron, are found each of them in three Comedies; twelve others we meet, each in two. Cæsar’s opinion of this poet is well known:—

Tu quoque tu in summis, o dimidiata Menander,
Poneris; et merito, puri sermonis amator.
Lenibus atque utinam scriptis adjuncta foret vis

Comica, ut aequato virtus polleret honore
 Cum Græcis, neque in hac despectus parte jaceres.
 Unum hoc maceror et doleo tibi deesse, Terenti.

Did this reformer of the morals of the Roman Comic stage think that improvement could be attained in these by introducing, in four out of his six Comedies, maidens ravished by their lovers? Did he propose to reform the Courtesan class by painting these vampires better than they were, and by bringing down, as in the *Hecyra*, the more virtuous to their moral standard? These questions are important, seeing that he was a teacher of what is correct in Comedy and, we may say, a moral reformer. The Comedies of Plautus are, of course, full of such characters, but they are never introduced except for the purpose of showing off the weak points of the other sex, and of getting themselves and their devotees laughed at. He never depicts them as trying to make men or women better, but always worse. These and the "lenones" and parasites were the stock characters in ancient Comedy. Plautus in the Prologue to the *Captivi*, 55-58, informs his audience that in that Comedy they would meet with no such characters. And no doubt he would have been glad to dispense with them in his other plays had that been possible. Also the ten first lines of the Prologue to the *Pseudulus* seem to mean that the poet considers himself sometimes bound to bring such characters on the stage as may please all classes of his audience, good and bad alike. It may be said that Terence was only a reformer of the language of Comedy, but he was more than that. For he says in the Prologue to the *Eumuchus*,

Si quisquamst, qui placere se studeat bonis
 Quam plurimis et minime multos lædere ;
 In his poeta hic nomen profitetur suom.

Plautus has been censured for disclosing too much of the plot in his Prologues. This censure may be just or it may not. It is certain that the two poets whom we are comparing did not look at the province of the Prologue from the same point of view. The Prologues of Terence generally consist of a reply to "the old poet," an apology for past failures, and are invariably a sort of special pleaders, stale enough, for the audience to give him a favourable hearing. Whatever portions of the plot those of Plautus may reveal they are always witty, and come much nearer what is understood by a modern prologue than those of the other poet.

But let us hear Pareus on this point:—"We by no means think that those men ought to be listened to who, having commenced a discussion, (what we read Afranius, and likewise one Asulanus, and others frequently did) much preferred, I do not know with what judgment, Afer, as a Comic poet, to our Sarsinian. If they had first investigated all the points in a just balance, they would of themselves have easily noticed that they had compared a trumpet with a flute. For, indeed, it is certainly clear that Terentius Afer is far inferior to our poet from the fact, that he did not produce, if not all, at least the most of his elegancies for himself, but borrowed them in such a way that he decked himself off, as it were, in the plumes of the other. And hence it is that Lavinius, a respectable poet, did not hesitate to call Terence, 'Plautus the Thief.' Terence himself is a witness of it in the Prologue to the *Eumuchus*. With good reason; for that another again may, not without wit, give his judgment, 'What Terence is, Plautus for the most part made him.' The opinion of the very learned Jerome Gebuilerus, who published some dramas of Plautus at Strasburg, in the year 1511, is altogether con-

clusive. For this he writes:—‘I do not despise the Comedies of Terence, but as Phœbus far surpasses the rest of the heavenly bodies in brilliancy, in the same way Plautus far surpasses Terence in his use of the Latin tongue. For whatever wit and humour one may find in the latter, has been entirely drawn from the workshop of Plautus. Wherefore, not undeservedly, Terence earned the name of ‘Plautus’ Ape.’” J. Lipsius, likewise, a man by far the most important in all scholarship, says, “I even love Terence, but Plautus I admire more. Let both be in the lap, the hands, and before the eyes of youth. Let them also, if desirable, be compared with each other, only Terence must not be preferred to Plautus.” Volcatius Sedigitus assigns the second place among the Comic poets to the latter, and the sixth to the former—

Plautus secundus facile exsuperat ceteros.

In sexto sequitur hos loco Terentius.

Julius Scaliger, mentioned above, says, *At res putentur ipsæ, profecto languidiores erunt Terentianæ*; and again, *Ille (Plautus) igitur illorum (priscorum) secunda fortuna commendatus; hic (Terence) nostra miseria magnus factus est. Nam quidem Plautum ut Comicum, Terentium ut loquutorem admirabor.* Varro writes, *Cæcilius in argumentis palmam poscit, in ethesi Terentius, in Sermonibus Plautus.* The student of the Comedies of Plautus and Terence ought to read the chapters on Literature in *Mommsen's History of Rome*, and especially cap. xiii., B.V. vol. iii., (Dickson's *Translation or Kap. xiii.*, Buch iv., Band. ii. in the original):—*Aber wir werden auch Keinem begegnen, welches so geistreich, so übersprudelnd wie die Mostellaria, die Bacchides, der Pseudolus, die Menüchmen, so energisch wie die Aulularia wäre. Denn während sich Plautus anstrengen muss, um den Reichthum seiner Conceptionen in einen Künstlerischen Rahmen zu fassen, während ihm sein Ueberfluss oft in den Kecksten Erfindungen, im witzigsten übermüthigsten Dialog herausspringt, weiss Terenz mit wenigen hauszuhalten: (Ritschl Opusc. vol. ii. 14.)*

(7) It is well known that Horace was a rather severe critic of the old poets, and especially of Plautus. Pareus says:—“There are, however, some who grate upon my ears, and who, relying on a sort of daring, strive by their jests to lessen and depreciate, not only in words but in reality, the praise of Plautus. And these are either old or more recent. Among the old despisers of Plautus, Horatius Flaccus is at the head of the band who, whether seriously or in jest, blubbered out against Plautus such a jeer as this.” After quoting 270-74 of his *Ars Poetica* our critic proceeds:—“Behold, Horace sprang up, the leader of all the detractors of Plautus, from whose school, as if from the Trojan horse, an innumerable swarm of scoffers issued. From it came another noisy gabbler, the famous Terentian Aristarchus, who was not ashamed, audaciously, not to use a stronger term, to proclaim such words as these against Plautus:—*Hæc Plautina sunt*, says he, *cum in iisdem longa sit disputatio, sed mire a Terentio ad ejus exemplum, et, quod est plus, carent Plautinis nugis.* “Of these more recent detractors, a sort of a Minturnian chimes in, who discoursed very strongly and insipidly, that many insipid expressions are found in our Plautus. But what shall we do? Shall we therefore patiently suffer these daily charges to be made against Plautus? By no means. We must jeer in turn at these shallow-pated and unscrupulous Zoili, in order that they may begin to recant when perceiving that they have been trying to seize a grasshopper by the wing. But that I may not be more tedious than is necessary, nor get into a greater passion than is right, I shall refute that opinion of Horace with, as I hope, plausible

arguments, in which many have even up to madness, and so far, boasted. Therefore, let whoever will commend Horace as a judge of Plautine style, let them praise his weighty judgment, let them even admire it, provided I myself too may have permission to safely agree with those men who seem to me, as it were, a plane tree, sufficiently spacious to shade this place, and stretching out on all sides around with its spreading branches of truth; as, for instance, Varro, Aelius Stilo, Macrobius, Aulus Gellius, and numerous others of whom mention has been made above; and that, as I think, rightly; for since it is agreed that Horace was irritable, it does not appear that this judgment of his, which he certainly uttered thus rashly from a hasty temperament, ought to be made so much of. But I shall treat the matter in this way: Horace either did not express the truth in this case, or he was no poet. Yes, but that Horace was a poet, Horace himself proclaims the fact."

Spiritus Phœbus mihi, Phœbus artem
Carminis, nomenque dedit poetæ.

Pareus ought to have quoted *Od.* iii. 30, where (*Ipse semet canit*) Horace the critic raises to Horace the poet *monumentum ære perennius . . . pyramidum altius*, &c. See also *Od.* ii. 20; iv. 3, 6, 9, "‘But, as our Plautus reminds us, when a poet undertakes dramas, he seeks for that which is nowhere to be found.’ And Lucilius, that ancient and renowned writer of Satires, has said:—‘A painter’s board, nothing is real, everything is feigned.’ From this it is seen that when Horatius Flaccus brought forward this opinion he produced as assistance the absurdities of old wives. And what wonder? For the same man, in short, gave a very absurd judgment about Laberius and Chœrilus, excellent poets before Horace. Since we read that Archelaus gave a gold coin to Chœrilus for each of his verses. Of course, that which is usually said is true!

Tres mihi convivæ prope dissentire videntur,
Poscentes vario nimium diversa palato (*Hor. Ep.* ii. 2, 61).

Just as King Atheas used to bind himself by a most sacred and inviolable oath (for he swore by the North Wind and the Spear) that he preferred to listen to the neighing of a horse rather than to the strains of Ismenias, the most renowned flute-player of the Greeks, (what is more absurd than this?) so Romulus preferred to feed on turnips, although the others were nourished on ambrosia and nectar. And, not inelegantly, it is wont to be said in the proverb: ‘The ass goes past the asparagus to feed on thistles.’ On the same principle, it seems to me, that judgment of the dealer in small criticism, a sort of Minturnian, may be checked and crushed." Heinsius, a no very just critic of Plautus, says, in reference to the strictures of Horace on Plautus in the *Ars Poetica*, *Durum equidem iudicium, et quod non nemo hac ætate de leporum omnium parente, summo critico, ac marino poeta excidisse nollet; cuius verba melius de Plauto iudicabant quam qui familiarum in literis tueri hac ætate creduntur, and . . . qui Plautum sic amamus ut e manibus rarissime putemus deponendum . . . quem amamus, suspicimus, diligimus ac veneramur . . . facetissimum scriptorem.* "Horace has never a good word to say for Plautus, and he here depreciates his wit as well as his versification. If Horace did not admire Plautus, more learned men did, and Varro was one of them and Cicero another," *Ars Poet.* 270 note (*Maclean*). "It appears that Horace had no great opinion of Plautus, all whose greatness, he says, lay in the drawing of small parts. Niebuhr judges otherwise; he calls him one of the greatest poetical geniuses of antiquity. The language of Plautus would be rough to the ears of Horace, and his

jokes and allusions, drawn principally from the lower orders, or taken from the Greek and adapted to the common sort of people, did not interest him" (Macleane *Hor. Epist.* ii. 1, 170, note). But what is to be thought of the consistency of a critic and a poet, if "inurbanum," v. 270 above, means "coarse," who could write such verses as *Epod.* 12, and *Sat.* i. 2 *ut*, to quote his own words, *equis præcurreret albis*, anything to be found in the whole of Plautus. Plautus was no debauchee. The line of Davus,

Jam moechus Romæ, jam mallet doctus Athenis
Vivere,

would exactly fit the man who wrote the Epode mentioned. But the slave caps the allusion, when he says,

Te conjux aliena capit meretricula Davum;
Peccat uter nostrum cruce dignius?

The whole Satire (ii. 7) is well worth reading in this connection. Because Horace was a great Court poet and literary critic he could write as he wished, and live as he wished, drinking Falernian wine, writing artistic trifles, and sneering at Plautus and the old poets who created the Roman Drama. Such a poet as Plautus or Juvenal would have been required in his days to strip off the thin veneer of so-called Greek culture, and exhibit a Roman citizen like Horace in his true colours.

Horace has shown, from what has been said above, that he was no judge of what was coarse or what was "fine"; such criticisms would be most unjust in any critic, but in the poet mentioned they are little short of impudence (*nec tamen flocci facio*). He cannot be of such "Naris obesæ" as to write the above and at the same time "fit Aristarchus." The fact is that the "lepidissimus homuncio" was too much of a courtier to appreciate Plautus' home-spun

Odi profanum vulgus et arceo
. . . Musarum sacerdos
. . . Canto (*Od.* i. 1)

Principibus placuisse viris non ultima laus est.

Non cuivis homini contingit adire Corinthum (*Epist.* i. 17, 35-6).

His flattery of his patrons, Augustus and Maecenas, exceeds all bounds, see *Od.* i. 1, 12; ii. 9, 17; iii. 14, 16, 29; iv. 2, 5, 14; *Epod.* 1, 9; *Sat.* i. 6; *Epist.* i. 1.

(8) Ingenio namque fuit perurbano et faceto, quemadmodum omnes, quotquot de eo scripserunt, testantur, adeoque ex ejusmet scriptis haud obscure, qua fuerit indole et natura, conspicitur. Fabularum studio vehementer flagravit, in quo doctissimos quoque Græcorum, Diphilum, Philemonem, Demophilum, Menandrum, Eubulum, Siculum Epicharmum, Aristophanem, aliosque sibi ad imitandum proposuit; hac spe fretus, fore, ut eorum fieret quam simillimus, quos sibi ipse delegerat ad imitandum. Neque profecto eum fefellit opinio. (Admodum) enim adolescens omnes eos, qui in Fabulis scribendis florerent, non adæquavit solum, sed factum etiam, ut 'equis illis,' ut poeta canit, 'præcurreret albis. Atque hisce non pauci magnorum virorum, quorum deinceps testimonia proferam, suffragantur . . . Quis enim Plautinas Fabulas, 'vitæ imitationem, speculum consuetudinis' (id quod Cicero de unaquaque Comædia asseveravit) 'veritatisque imaginem, vocitare dubitet?' Sermo illis inest Latinus, verba non adjecta, res compositæ ad retrioris antiquitatis genium et mores quam diligentissime. Quid? an tu ullum locum in tota Philosophia reperiri existimas, quem Plautus non uno ad minimum exemplo illustraverit? . . . Quod si igitur hic nulla delectatio ostenderetur, sique ex

Plautinis facetiis voluptas nulla peteretur, nunquam tot ac tanti animum suum amoenitatibus hujusmodi reficiendum Plauto tradidissent. Hoc eos dicendi genus delectabat, illud officiebat. Perelegans nimirum, et cum gravitate salsum; non forensium solum actionum, sed omnium sermonum condimentum judicaverunt. Ad summam, ne agam de singulis, Plautum ipsam Suadæ medullam verissime dixeris. Dictio namque Plautina, tota quanta quanta est, est ipsa Latinitas. Non hic obscuritas verborum dominatur, non barbaries pugnat, non voces absonæ, et inconditæ; sed puritas vincit sermonis, verba mira suavitate veluti in cratere philotesio concordant, Atticismi gloriose triumphant. Facessant proinde longe abhinc, et ad Morboviam migrent, quicumque Accianam lectionem aliis supercilioso admodum ausu dissuadere satagunt. Moveat illos potius gravissimorum virorum exemplum, qui tantum Poetam in magno semper honore habuerunt. Nam ut monumenta ejus ad nostram prolata aetatem satis superque testantur, ea fuit in agendis comædiis dulcedine, ea suavitate, qua profunderet animos, ut recordationem concinnitatis suæ cum delectatione conjunctam, aculeos etiam quandoque relinqueret in animis eorum, a quibus esset auditus . . . Jam vero Plautum nostrum facetiis reliquis longe excelluisse, quis ignorat? . . . Etenim si musæ ipsæ, quod antea dixi, Plautino voluerunt loqui sermone, si Romane linguae lex quaedam est Plautus, si Romana loquendi figura in Plauto efflorescit, si denique nulla elocutionis figura a grammaticis tradi potest, cujus apud Plautum non exemplum petatur; eequam ejus dictionem putabimus? An hac festivitate Plautina ac lepore ullam scriptionem conditiorem reperiemus? (Pareus, *Dissertatio*.)

(9) In addition to the authorities already given as to the merits of Plautus as a Comic poet, the following are subjoined:—

Duplex omnino est jocandi genus; unum illiberale, petulans, flagitiosum, obscœnum; alterum elegans, urbanum, ingeniosum, facetum; quo genere non mode Plautus noster et Atticorum antiqua Comœdia, sed etiam philosophorum Socraticorum libri sunt referti (*Cicero*).

Equidem cum audis socrum meam Laeliam (facilius enim mulieres incorruptam antiquitatem servant, quod multorum sermonis expertes ea tenent semper, quæ prima didicerunt) eam sic audis, ut Plautum mihi aut Nævium videar audire (*Cicero*).

Legit mihi nuper epistolas, quas uxoris esse dicebat; Plautum vel Terentium metro solutum legi credidi (*Pliny*).

In Comœdia maxime claudicamus; licet Varro dicat, ‘Musas (L. Aelii Stilonis sententia) Plautino sermone locuturas fuisse, si Latine loqui vellent (*Quintilian*).

Ipsæ Musæ si Latine loqui voluissent, ipso Plautino genere usæ fuissent (*Varro*.)

Si Musæ vellent uti sermone Latino,
Eligerent numeros, Plaute salesque tuos.

Plautus verborum Latinorum elegantissimus. Plautus homo linguae atque elegantiae in verbis Latinae princeps. Plautus, linguae Latinae decus (*A. Gellius*).

Et jam primum animadverto, quos elegantissimos antiqua ætas tulit, Comicum Plautum et Oratorem Tullium, eos ambos etiam ad jocosum venustatem ceteris præstitisse. Plautus quidem ea re clarus fuit, ut post mortem ejus Comœdiæ, quæ incertæ ferebantur, Plautinae tamen esse de jocosum copia noscerentur (*Macrobius*).

Hæc est Plautina elegantia, hic lepos Atticus, et Musarum, ut dicunt, eloquio omparandus . . . Terentius Menandrum, Plautus et Cæcilius veteres Comicos interpretati sunt. Numquid hærent in verbis, ac non decore magis et elegantiam in

translatione conservant, quam veritatem interpretationis? . . . Itaque miser ego lecturus Tullium jejunabam. Post noctium crebras vigiliis, post lacrimas, quas mihi præteritorum recordatio peccatorum ex imis visceribus eruebat, Plautus sumebatur in manus (*St. Jerome*).

Audio præterea te quaedam de epistola mea philosophice carpere, et hominem rugosæ frontis adductique supercilli Plautino in me sale ludere, eo quod Barrabam Judæcum dixerim præceptorem meum (*St. Jerome*).

Plautus ex Umbria Sarsinas Romæ moritur, qui propter annonæ difficultatem ad molas manuarum pistori se locaverat ibi, quoties ab opere vacasset, scribere Fabulas solitus et vendere . . . quod quidem et Tullium in Protagora Platonis, et in Oeconomico Xenophantis, et Demosthenis contra Aeschinem oratione fecisse convincimus, et Plautum, Terentium, Cæciliumque eruditissimos viros in Græcis Comædiis transferendis (*St. Jerome*).

Cum ad hæc omnia quæ supra diximus, etiam illud addatur, ubi cessat omne commentum, quod in monasteriis positus in Bethlehem ante non multo tempore partes grammaticas executus sit, et Maronem suum Comicosque ac Lyricos et Historicos auctores traditis sibi ad discendum Dei timorem pueris exponere (*Rufinus to St. Jerome*).

Quaero, si vel Flaccus tuus, aut Maro, si Plautus Comicus aut Terentius certe, si aut Satiricus quis, &c. (*Rufinus to St. Jerome*).

Sic, dum totus Plautinæ et Tullianæ cupis eloquentiæ sectator videri, oblitus es, quomodo Apostolus omnem Ecclesiam, &c. (*Rufinus to St. Jerome*).

Puto quod puer legeris Aspri in Virgilio et Sallustium Commentarios, Volcatii in Oratione Ciceronis, Victorini in Dialogis ejus, et in Terentii Comædiis Præceptoris mei Donati, æque in Virgilio, et aliorum in alios, Plautum, Lucretium, Flacum, Persium, atque Lucanum. Argue Interpretes eorum, quare non unam interpretationem secuti sint, et in eadem re quid vel sibi vel aliis videatur, enumerent (*Rufinus to Donnio*).

Indignum videlicet fuit, ut Plautus aut Nævius Publico et Cnæo. Scipioni, aut Cæcilius M. Catoni malediceret; et dignum fuit ut Terentius vester flagitio Jovis optimi adolescentium nequitiam concitaret (*St. Augustine De Civitate Dei*).

Qua Crispus brevitate placet, quo pondere Varro,
Quo genio Plautus, quo flumine Quintilianus! (*Sidonius Apollinaris*.)

Et te, tempore qui satus severo
Graios, Plaute, sales lepore transis (*Sidonius Apollinaris*).

De numero librorum nulla hic quæstio est, licet in aliis inveniatur auctoribus; nam Plautum alii dicunt scripsisse Fabulas viginti unam, alii quadraginta, alii centum (*Servius*).

Fabulas poetæ quasdam delectandi causa finxerunt, quasdam ad naturas rerum, nonnullas ad mores hominum interpretati sunt. Delectandi causa fictas, ut eas quas vulgo dicunt, vel quas Plautus et Terentius composuerunt (*Isidore, Origines*).

Plautum emendatum dare non cujusvis; et cujus est, ejus et magna laus est (*Joseph Scaliger*).

Mihi decretum est, dum literæ et artes bonæ florebant, floridam semper eorum famam futuram, qui in Plautinis Fabulis, Musarum, ut veteres et minime suspecti judices volebant, eloquio comparandis, studium et industriam suam posuerunt (*Lelius Patavinus*).

Plautus Poeta doctissimus juxta et festivissimus. Certe non superficialia est ejus eruditio, sed intercutanea prorsus, et quæ vulgaria specie sapissime fallat (*Cælius Rhodiginus*).

Plautinæ dictionis genus non est nostrum emendare, qui illi sane barbari sumus; aut si Latini, Latini certe illius beneficio. Numeros non desideramus. Antiquas dicendi figuras non nisi inepti carpere ausint. Erant enim Romæ tum Atticismi, quos curiosius sæculum postea est aspernatum (*Julius Cæsar Scaliger*).

Præclare et utiliter opera sumitur ab iis; quorum provincia est literarum doctrina, in explicatione Plautinorum scriptorum, præcipue si Latina lingua discenda sit. Plautina enim scripta quo minus cura quasi concinnata, et arte elaborata sunt, eo manifestius et certius in his, proprietas et natura Linguae Latinæ conspicitur, &c. (*Camerarius*).

Plautus valde elegans Latinusque Comicus (*Hadrian Turneb.*).

Plautus eruditus auctor; ac mirum in modum sermoni Latino utilis (*Victorius*).

Plautus fortasse licentior; sed tamen, quid eo ad locupletandam Latinam orationem, et facilitatem sermonis, copiamque verborum potest esse utilis? (*Sadoletus*).

Meliore Antiquitatis auctore non utimur quam Plautus est, ille Musarum sermone locutus (*Chiffletius*).

Plautus ille scriptor est qui puritatem, qui proprietatem sermonis suppeditet; ille qui urbanitatem, jocos, sales, et eam Atticorum Venerem sufficiat, quam frustra in reliquo Latino quæras (*J. Lipsius*).

Plautus illud delictum, ille, ut sic dicam, pullus Romanæ Musæ, in literarum quasi penetranti est, quo non nisi initiati accedant; et qui a se spernat profanum vulgus et arceat . . . Plautus decima Musa.

. . . Nemo Plautum amat, quem non melior Musa et Phœbus. . .

Plautus Musarum et Gratiarum hortus (*J. Lipsius*).

Optimus loquendi Magister, Plautus (*Gifanius*).

Ingeniosissimus et facetissimus Pœtarum Plautus (*Casaubon*).

Qui Plautum Comœdiæ Latinæ parentem despectui habent, de Apulei mihi prosapia videntur; id est, inter asinos præcipui; nam aureus ille fuit (*Meursius*).

Atque etiam in deliciis tum fuerit is, quem dixi, Plautus, cujus dictionem tantopere celebrat antiquitas . . . Venio nunc ad istos, qui illud quidem agnoscunt in sermone ab eo (Varro) Plautum omnibus præferri . . . ei (*Cicero*) Plautus erat lex linguae Romanæ, . . . Multa bona apud Tullium, sed et apud Plautum; in quo Romanorum doctissimi summam agnovere sermonis castimoniam (*Vossius*).

Cetera omnia meo bono periculo studiose consecentur (youth); quæ si fuerint assecuti, non erit quod alium Latini sermonis fontem ad hortulos suos irrigandos desiderent (*Passeratius*).

Plautus eminentissimus Pœta, et qui tot sæculis in supremo stetit, nec in comparisonem venit; nec in ordinem se cogi patitur (*Hermolaus Barbarus*). . . . quodque inter omnes Latinæ elegantiae scriptores familiam jure ducat meritissimo. (*J. Philip Pareus*). E quibus liquido perspicitur, quæ excellentia, quæ Plauti sit dignitas. Profecto, ut nemo pictor est inventus, qui Apellem vinceret, Veneris imaginem ita eleganter depingentem, ut oris pulchritudo formæ inchoatæ reliqui corporis superandi spem reliquis auferret; sic neminem esse arbitror, qui scribendi genus Plautinum, quod omne tulit punctum, quantumvis doctus, adæquare, nedum superare possit (*J. Philip Pareus*).

“On the other hand, we may regard as characteristic of Plautus the masterly handling of the language and of the various Rhythms, a rare skill in adjusting and working the situation for dramatic effect, the almost always clever and often excellent dialogue, and, above all, a broad and fresh humour which produces an irresistible comic effect with its taking jokes, its rich vocabulary of nicknames, its whimsical coinage of words, its pungent, often mimic, descriptions and situations, excellencies in which we seem to recognise the former actor” (Mommsen’s *History of Rome*, vol. ii., B. iii. 14, Dickson’s translation).

 II.

TITUS MACCIUS PLAUTUS.

(1) Up to the time of Ritschl the name of the poet was always written “Marcus Accius Plautus;” but in 1841 and in 1845, when he published his *Parerga*, the name as given above appeared for the first time. Most subsequent editors of Plautus have followed him more from the weight of his name than from any very strong or convincing arguments for the change. In dictionaries and grammars, however, and in the reprints of the editions of Weise, the old name is still retained. In the edition of Robert Stephens, published at Paris in 1530, in the preface we have “Marcus Plautus,” and in the heading of the different plays M. Actii (for Accii) Plauti. It is unfortunate for the emend. that no instance of Maccius as a Roman *nomen* can be cited, with the exception of P. Macius Verus and P. Macius Justus, father and son, quoted by Ritschl from a Perusian inscription. He also mentions a writer of farces whose name in some MSS. of Priscian, he says, is written “Martius,” “Maccius,” “M. accius,” and “M. actius.” This writer’s name, who also translated the *Iliad*, is generally written Mattius. Ussing adopts the form of the name proposed by this scholar, and, just as he, would not object if an editor should prefer to write “Macius,” “Mattius,” or “Matius.” The Ambrosian Palimpsest is the chief authority relied on for this form. Those who have examined it do not agree with Ritschl as to the readings; for it is in a bad state of preservation, seeing that it is so old. Geppert, who has deciphered portions of it, disagrees entirely with him; and Angelo Mai, a good authority on MSS., who discovered it in the library at Milan, and published specimens of the Comedies from it in 1815, writes “M. Accii Plauti fragmenta inedita.” T. Vallauri also is against Ritschl, and J. L. Klein, see “Geschichte des Drama,” Leipzig, 1865; so Spengel appears to be. In the MS. B. the reading in Merc. prol. 10 is “Macticii”; also C. and another MS. in the British Museum have “Matticii” as the reading of the same passage. In As. prol. 11 we have in B. Maccus, and in several other less important MS., viz., the Pal., Macus, also Maerus is found. At the beginning of the *Amphitruo* in several MSS. we have *Plauti Asinii* . . . Pareus thinks that the poet got this latter name, that is, from *asinus*, from the fact that he was employed to turn the mill when he was working for his living at Rome. *Asinius* is a well-known Latin proper name, but as an adj. from *asinus* it is unknown. Others believe that *Asinii* here is a corruption for *Sarsinii*, but this form is never found. Plautus, in *Most.* iii. 2, 83, has *Sarsinatis*. Whichever of these explanations may be adopted, there still remains a difficulty about this form of the name. Ritschl, in his dissertation, “De Plauti Poetae Nominibus,”

cap. i., in the *Parerga*, gives at least fifteen MSS. in which *Asinius* is found. He himself inclines to the latter explanation. A passage from Festus is quoted where the name *Accius* occurs: *Ploti appellantur, qui sunt planis pedibus, unde et poeta Accius, quia Umber Sarsinas erat, a pedum planitie initio Plotus, postea Plautus est dictus*; and a MS. reading of an Epitome by Paulus Diaconus of same, in which "Accius" (us) appears to be omitted or mutilated. Ritschl adds, that when the name *Accius* alone is met with in ancient writings *Accius* the tragedian is meant. Why the learned editor makes this statement immediately after he has quoted the true reading of the MS. we cannot conceive; for if the name is not there, that ends the matter; and if it can be deciphered from it, it must be the name of our poet, for *Umber Sarsinas* can be said of no other. From Varro: "*Sueta friendie frunde et frutinni suaviter maccius in Casina a fringuilla.*" Uss. says that not even *Maccius*, his favourite form, for that Varro always calls the poet *Plautus*, "*nam Varro semper Plautum appellat*, can be admitted here, an explanation which leaves the text of Varro inexplicable; if not "*Maccius*" or "*M. Accius*," what is the meaning? "*Corruptum*," and to be joined with what precedes, is hardly a satisfactory explanation of the word. Ritschl also, on the authority of Madvig, says that Varro always calls the poet *Plautus*.

The next passage to be examined is also from Varro, quoted by Gellius: *M. tamen Varro in libro De Comediis Plautinis primo Accii verba haec ponit: Nam nec "Gemini" nec "Leones" nec "Condalium" nec "Anus" Plauti nec "Bis compressa" nec Beotia unquam fuit, neque adeo Agræcus neque Commorientes w accii titi.* In Valpy's edition of *Plautus*, in which the extract from Gellius containing this quotation from Varro is given, we have here *sed M. Acutici*; and, according to Ritschl, *M. acutitii*, nearly the same as the form just given from Ussing's transcription, and *M. Hatrutici* are found as the reading in this extract. It has also been emended to *M. Aquilii*. This reading is, of course, turned into *Maccii Titi* by Ritschl, which, though a little awkward to put the praenomen last, Uss. adopts, forgetting, I suppose, that he has objected to read "*Maccius*," or "*M. Accius*," because Varro, as has been stated above, always calls the poet *Plautus*. *Plautus* is not here at all; the emendation, perhaps, might be tolerated, but such a *hysteron-proteron* method of writing names is unusual. But the most remarkable statement in Ritschl's whole essay on the name of *Plautus* is, *At ne uno quidem exemplo ab ullo grammatico hunc partam alio atque Plautus nomine commemoratum esse supra apparuit.* This is said after he has emended . . . us of Paulus, *Accius* of Festus, and *Accii* of Gellius into *T. Maccius*.

If the emend. of Ritschl were here correct, we would have the absurdity of the name of our poet written in three different ways in the short extract given above from Varro by Gellius, *Accii* by Gellius, and "*Plauti*" and *Macci Titi* by Varro; also, by taking the passage this way, we would make Varro contradict the grammarians Festus, Nonius, Priscian, and Gellius himself, who gives the quotation, all of whom hold that the Comedies here mentioned were written by our poet *Plautus*. On the other hand, if we take the emend., *M. Aquilii*, of the old editors, we get a meaning, except that this is against the belief of Varro, who has mentioned some of these Comedies as having been written by the poet whose name is in doubt. The form in the extract given above will hardly bear the change. The only alternative appears to be that Gellius has either quoted incorrectly from Varro, or that his own MS. has been wrongly read by the editors, and it is possible that it may be corrupt. However that may be, the emend. of Ritschl is so far unsupported by proofs that it may be safely rejected.

Another proof for the form of the name as written above is from the first book of Pliny, the naturalist, where "Maccium Plautum" is found; but the reading, "M. Accium Plautum," is equally admissible, and the only objection of the Ritschelian emenders, that Pliny never gave any of the writers mentioned by him more than two names, is of little weight. Again, in a letter of Fronto to M. Antonius, is read, "*hoc genus verborum Accius Plautus sanus.*" The objections of Ritschl and others to this reading, that the *m* ought to be taken with Accius, and that two different persons may be referred to, that the passage is corrupt, of which no proof is given, and that Fronto in the same epistle has written Sallustium, one name, are very like supporting a theory on the slenderest of arguments.

(2) We may now examine the readings of the MSS., and first those of the Palimpsest at the end of the *Casina*, where *T. MACCI PLAUTI CASINA EXPLICAT* is read by Ritschl and those who follow him. Macci here has no more authority than M. Acci, seeing that the words are not divided in the MS. Geppert has shown that the *T* is nothing but a flourish of the writer or copier of the MS., and in the other place at the end of the *Epidicus* there is no *T*, so that even if it were to be written in the first case it has no place in this.

Let us take now the readings of the other MSS., "Maetici" (B), or "Mactiti," and "Mattici" CDF. as given by Ritschl. Martici (*Editio Princeps*) (*Prol. Mercator*) and "Maccus" (B), "Macus" and "Macrus" (*Prol. Asinaria*). The first three forms are emended by Ritschl to "Macci Titi," and the last three to "Macius," writing one *c* for the sake of the metre. Any of the last three forms can be changed to "Marcus" with less violence to the MSS. than "Macius," that of Ritschl. The objection of Uss., that so many people being called Marcus, whoever wrote the prologues would not have given the poet this common name alone, by which he cannot be distinguished from others. Cicero frequently writes *Tite* in his letters when addressing his friend Atticus, using the familiar style, and Titus is quite as common a prænomen as Marcus, nor is there any obscurity. He also uses Cnaeus in speaking of Pompey, four or five times repeated in the same letter, also Publius in speaking of Clodius, and always *Tiro*, whose full name after his freedom was Marcus Tullius Tiro. *Tite* is also found at the beginning of his treatise "de Senectute." Quintus too, in addressing Cicero, calls him "Mi Marce" (*Fam.* xvi. 16); and my brother "Quintus" is a usual form of speaking with the great orator. Moreover, "M. Accii" would be a better emend. in the latter case than that of Ritschl. For if this form was adopted the name would be reduced to something like uniformity; the two forms of the MSS. readings would become, in the first case, "Marci Accii," and in the latter "M. Accii," whereas Ritschl makes our poet "Macci" in one place and "Macci Titi" in the other. This incongruity would be rectified by discarding this emend., as has been the fate of so many others of that distinguished scholar. Ritschl's emendd. can scarcely be scanned in the prologues mentioned below. The fact is, that the Romans had three ways of speaking of a person by name, the "distinctive" style, as it may be called, distinguishing the person named from all others, when the nomen or cognomen was used, and the "formal" style when the whole name was written, prænomen, nomen and cognomen, also the "familiar" style as here, when the prænomen alone was employed. The prologues of the Comedies of Plautus and Terence, whoever wrote those of the former poet, are in the familiar style, bespeaking the indulgence of the audience for the favourite, and taking it into the confidence of the speaker.

In the prologues to the Comedies of Terence, the poet's name never occurs: it is

always "the poet"; but the case is different in Plautus. In the *Bacchides*, *Curculio*, *Epidicus*, *Mostellaria*, *Persa* and *Stichus* there are no prologues, and in seven only of the remaining plays is the poet mentioned by name; in five of these he is always called "Plautus," so that it is only in those to the *Mercator* and the *Asinaria* that the question of his name admits of any doubt.

Then, as to the emends. in the *Mercator*, the readings, as given above, being "Mactici" or "Mactiti." In our view the emend. "M," that is, "Marci Acci," is better than "Macci Titi," that of Ritschl, for the reason that this is a clear case of dittography; that is, a repetition of the same syllable or letter on the part of the copier of the MS.; also, about the time the MS. may have been copied, *ti* was beginning to be assimilated; hence the *c*, for there is no doubt that the writer occasionally copied by ear and not entirely by sight. Further, our poet is never called by any other name than "Plautus," except in the two instances mentioned, in one of which the speaker of the prologue calls him "Marcus," that is, our well-known Comic poet whose Comedy I am bringing before you; for to say that there is any possibility of confounding our "Mareus," the poet, with any other "Mareus" is absurd and entirely impossible. Supposing "Macius" were written, it would neither be the characteristic, familiar, nor formal name of our poet; therefore, in giving him the name Marcus Accius, which was only a familiar way of naming the great comedian "Plautus," there would be no danger of confounding him with Lucius Accius, the tragedian, whose formal name this is, and by which he alone is known. *Attius*, or *Accius*, was a well-known Roman *nomen*. The two forms are often found. They most probably arose from a slight change in the pronunciation, and the latter is very likely due to that. Ussing thinks that if Plautus and Accius, the tragedian, had had the same name, the ancient grammarians would not have failed to warn us against the confusion of names. But the names by which the two poets were distinguished are not the same, therefore the grammarians did not require to warn us. For the one was *Plautus* and the other *Accius*. If Plautus was ever referred to by the ancient grammarians or old writers under the name of Accius alone, either the context showed the poet meant or M., or Plautus must have fallen out, or the writers themselves were careless. Men, even in modern times, do not always get their full name, or the same part of it, applied to them by different writers or speakers. In fact, there was another Comic poet, C. Plautius, mentioned by Gellius, as referred to by Varro, but our Plautus is never called "Accius" or "Maccius" to distinguish him from the former, although they belonged to the same class of poets. There was no danger of confounding the names, though nearly the same; the more famous poet carried his far beyond the possibility of mistake.

Ritschl persuaded himself that he saw T. Maccius written in the Milan Palimpsest; and so, by a method of emendation that suited his purpose, he made all the forms found in the ancient grammarians and in the MSS. of Plautus conform to this. *Maccius*, *M. acutitii* or *M. accii titi*, and *Hatrutici* of Varro, . . . *us* of Paulus, and *Accius* of Festus, *M. Accium Plautum* (Pliny), and *Accius Plautus*, Fronto, and *Accii* of Gellius, together with the forms *Mactici*, *Mactiti*, *Mattici*, *Martici*, *Maccus*, *Macus*, and *Macrus* of the MSS. are all speedily reduced to conformity. We shall only say here that this effort of Ritschl far outstrips, in our opinion, anything that Bentley has ever achieved in the same line. He has certainly deserved well of students of Plautus for his many excellent works on that ancient author; but we do not think this long

dissertation (see *Parerga*), almost twice the length of that *De Ætate Plauti*, devoted to the name of the poet, can ever be considered one of them. Ritschl reminds us that the corruption of the name of the poet, only with a very opposite result, is on a par with that of *Agellius* for *A. Gellius*, so well-known both in MSS. and printed books. The result is quite the same, for we hold that both forms are wrong, and the illustration most unfortunate for the argument. If *Maccius* is right, *Agellius* is right; but we know that the latter is wrong; therefore, so is the former, for the error arises in each case in exactly the same way—from Frederick Ritschl not dividing the name in the one, and from the transcriber of “*Agellius*” making the same blunder in the other. The last sentence of the dissertation would be amusing were it not that it is written by a great scholar. *Eo videmur rem adduxisse, ut ultimo jam per fugio oculo nulloque, nisi quod nos fugit, tralaticia opinionis, præsidio relicto fortiter ex animo inveteratus error exstirpandus sit et gratulandum optimo pœtæ de veris nominibus (!), quibus tamdiu orbatus fuit, Ambrosiani codicis beneficio recuperatus.*

In concluding these remarks on the name of Plautus, we may say that the form above has been written solely in deference to the high authority of Ritschl and that of Professor Ussing, without at all believing that it is correct. For after a careful examination of the MSS. readings, and the passages quoted in its support, we have no hesitation in saying that their case remains unproved.

III.—MSS.

(1) By far the most important MS. of the Comedies of Plautus, were it available, would be the Ambrosian Palimpsest, whose readings are marked A in the Critical Notes. It was discovered by Angelo Mai in the library at Milan, and contains, in addition to the extant Comedies, with the exception of the *Amphitruo*, *Aulularia*, *Asinaria* and *Curculio*, found in the other MSS., fragments of one, the *Vidularia*, not found in any of them. Of the *Captivi* nothing can be deciphered except the title. Mai, in 1815, published specimens of all the Comedies contained in it, accompanied with a preface describing the MS. The writing is beautiful, in large rustic capitals; but, unfortunately, a portion (Book of Kings) of the Old Testament in Latin has been written over it, which renders the writing below almost illegible. The Old Testament portion is supposed to have been written in the seventh or eighth century, and the original MS. itself in the third, fourth, or fifth. It is held by those who have examined it to have been either the archetype or a copy of the archetype of all the other MSS. of Plautus we possess. Portions of it have been deciphered since the time of Mai by Antonius Schwarzmann, Frederick Ritschl, Gustavus Leowe, William Studemund and C. E. Geppert, who have, however, corrected a number of Ritschl's readings. The Palimpsest is said at the present time to be going to pieces, and it takes special experts at reading MSS. to decipher any of its readings. Ordinary scholars have much difficulty in extracting anything from it. But Studemund's great work, *T. Macci Plauti Fabularum Reliquiæ Ambrosianæ* (Berlin, 1889), to which he devoted a great portion of his life, and in which he has succeeded in deciphering all that it is possible to obtain from it, leaves further examination almost unnecessary. See also Ritschl, *Opusc.* ii., p. 166, &c. (*Zuschrift an G. Hermann*, 1837); Geppert, *Plautinische Studien* ii., p. 33-37 (Berlin, 1870, 1871); also “*Ueber den Codex Ambrosianus und Seinen*

Einfluss auf die Plautinische Kritik” (1847); Studemund, “*Annales Philologici*” (1866). The student who may desire more information on this point than has been given here should consult the works of these scholars. The only readings of the Palimpsest available for this Comedy, some of which are given in the Critical Notes, belong to vv. 473-540, except vv. 485, 501, 505, 508-9, 513, 518-20; 553-561, 659-677, 683-696, except vv. 685-7; 917-956, except 932-35.

The next MS. whose readings have been used in the constitution of the text of the *Bacchides* is B, marked “Cam.” by Taubmann and “V. C.” (“*Vetus Camerarii*”) by Pareus, called also the Heidelberg MS., first collated by Camerarius, afterwards by Pareus and Taubmann, now in the Vatican Library. This MS. has also been collated by Ritschl and Hinckius (Hugh of Holstein). Supposed to have been written in eleventh century, and is the best we now possess of the Comedies of Plautus. It contains the whole twenty Comedies, and also the names of two—the *Vidularia* and the *Querolus*—which have been lost.

(C) *Codex alter Camerarii*, “*Decurtatus*” of Pareus, because it contains only the twelve last Comedies, from the *Bacchides* to the *Truculentus*, was written in the twelfth century, and is now at Heidelberg. Has been collated by Gottholdus Gundermann (Goetz). Both this MS. and B are written in minuscule letters. There are no marks for the characters, which in B are generally written above the verses in ink of a different colour, nor are the verses separated, as is usually the case in the older MS. Specimens of A, B and C are given in Ritschl’s *Trinummus*; and a facsimile of the writing in A can be seen in Weise’s edition of Plautus, *Tom. IV.*

D (*Faticanus*) was discovered in Germany by Nicolas of Treves, and brought to Rome in 1429, or 1430 according to Ritschl. It has been collated since the time of Merula by Pareus, Gruter, and Augustus Mau (Goetz). Supposed to have been written in the beginning of the fifteenth century. Now in the Vatican Library at Rome. The MS. contains only sixteen of the Comedies, the *Casina*, *Cistellaria*, *Curculio*, and *Epidicus* being omitted.

F (*Lipsiensis*), belonging to the Senatorian Library at Leipsic, also written in the fifteenth century. Both this MS. and D contain some interpolated passages, supposed by Ritschl to be due to Poggio Bracciolini, a learned Italian and collector of MSS. of the first half of the fifteenth century, into whose hand the latter had come a short time after its discovery. For a full account of this MS. see Ritschl’s *Opusc.*, vol. ii. 1. The foregoing MSS. are all written on parchment. In Valpy’s reprint of the Delphin edition of Plautus, edited by Operarius, there are critical notes given from forty-one MSS. Ritschl, in addition to the five mentioned above, has given readings in his critical notes on this Comedy from a large number of other MSS., including the Palatine, whose authority, when their readings do not agree with those given above, cannot be admitted as of much weight. Goetz, who generally follows the text of Ritschl, does not give the readings of the latter MSS. in his critical edition of the *Bacchides*; neither has the present editor given anything in the Critical Notes to that Comedy from those MSS. But it may be stated here that the text and Critical Notes were completed before Goetz’ edition had been examined.

PRINTED EDITIONS.

(2) From the time of the invention of the art of printing to 1472, the date of the *Editio Princeps* (Z) (fol.), printed at Venice by Vindelini De Spira and edited by George

Merula Alexandrinus, only eight of the Comedies of Plautus, viz., the *Amphitruo*, *Asinaria*, *Aulularia*, *Casina*, *Captivi*, *Cistellaria*, *Curculio* and the *Epidicus* had been printed; but no editions of these are at the present time known to exist, except that Morelli, the keeper of St. Mark's Library at Venice, in a letter to Harles, the editor of *Fabricius*, writes that "There is an edition of Plautus which I think equally ancient with the Venetian one of 1472," containing these eight Comedies. See Dibdin, vol. ii., p. 138.

Fol., without date or name of place, with notes of Merula, Hermolaus Barbarus, Angelus Politianus, and Philip Beroaldus, the elder.

Treviso, fol., 1482, printed by Paul de Ferraria, mentioned by Pareus; reprint of the *Editio Princeps*.

Deventer, fol., 1482, quoted by Fruter and mentioned by Fabricius; similar to the Treviso edition.

Milan, fol., 1490; editor, Eusebius Scutarius, pupil of Merula, who, according to Taubmann, has interpolated the text.

Venice, 4to, 1495, a repetition of the Milan edition. Bothe gives various readings from it.

Venice, fol., without date, with commentary of Peter Valla and Bernard Saracen.

„ fol., 1498, with notes of Valla and Saracen.

„ fol., 1499; editors, Bernard Saracenus and Peter Valla; mentioned by Taubmann.

Ulm, 1499, repetition of the Venetian of 1499.

Bologna, 1499.

———— without name of place, 12mo, 1500; editor, Simon Carpentarius.

Milan, fol., 1500; editor, Jo. Baptista Pius, pupil of Beroaldus, who wrote the preface; cited by Taubmann and Bothe.

Bologna, fol., 1500 or 1503; editor, Philip Beroaldus.

Brescia, fol., 1506; editor, Pylades Buccardus. Taubmann holds this edition of little value, and Ritschl calls its editor the most reckless interpolator of Plautus.

Leipsic, fol., 1506.

Strasburg, 12mo, 1508, cited by Taubmann and Pareus; editor, Adelphus Mulingus.

Leipsic, fol., 1508, *Aulularia*; editor, Hier. Buschius.

———— without date and place; *Menaechmi*.

Parma, fol., 1510; editor, Thadaeus Ugoletus; cited by Taubmann.

Venice, 1511, fol., reprint of Brescian edition, with commentaries of Saracen and Valla.

Strasburg, 4to, 1511, contains only the *Aulularia*, with explanation by Codrus Urceus.

Bologna, fol., 1511, with criticisms of Pius.

———— without name of place, 4to, 1511, four Comedies.

Leipsic, fol., 1511.

Deventer, 4to, 1511, *Aulularia*, with supplements of Codrus Urceus.

Leipsic, fol., 1513, *Aulularia*.

„ 4to, 1513, *Aulularia*, with supplement of Codrus Urceus.

Lyons, 8vo, 1513; editor, Simon Carpentarius.

Paris, fol., 1514; editor, Simon Carpentarius.

Florence, 8vo, 1514, 1522; one and the same edition, not of the same year; editor, Nicolas Angelius; printer, Junta.

Strasburg, 4to, 1514, contains five first Comedies only, collated by Bothe, with commentary of Pylades.

Venice, fol., 1516; printer, Aldus; used by Pareus; with the observations of Saracen, Valla, and Pius.

Venice, fol., 1516; printer, Lazarus Soardus.

„ fol., 1518; editor, Lucas Olehinensis Canonicus, pupil of George Valla: with commentaries of Saracen, Valla, Pylades, and observations of Pius and notes of Ugoletus.

Venice, 4to, 1522; printed in *Ædibus Aldi*, from a corrected copy by Aldus and Erasmus; editor, Asulanus; cited by Bothe.

Venice, 8vo, 1522, with MSS. notes

Basle, 8vo, 1523; editor, Andreas Cratander; Taubmann calls it “*Malæ Brixienſis pejor suboles.*”

Paris, fol., 1529; printed by Robert Stephens.

„ fol., 1530; printed by Robert Stephens; cited by Bothe; the text of the *Bacchides* collated by present editor with the text of that Comedy in present edition.

Paris, 4to, 1530; editor, Gibert Longolius.

Cologne, 8vo, 1530, with notes; editor, Gibert Longolius.

Venice, 8vo, 1530, *Casina*.

„ 4to, 1530, *Mostellaria*.

„ 8vo, 1530, *Amphitruo*.

Parma, 8vo, 1533; cited by Pareus.

Paris, 4to, 1534; printer, Vascosan, with notes of Longolius. Does not contain all the Comedies.

Lyons, 8vo, 1535; printer, Sebastian Gryphius; follows the Junta edition.

Basle, 8vo, 1535; printer, Jo. Hervagius.

Maydeburg, 8vo, 1536, 1542, six Comedies; editor, George Maior.

Lyons, 8vo, 1537; printer, Sebastian Gryphius.

Antwerp, 8vo, 1537, *Aulularia*.

Cologne, 8vo, 1538, with notes by Longolius.

Lyons, 8vo, 1540; printer, Sebastian Gryphius.

Parma, 1541, repeated from the edition of 1533.

Leipsic, 8vo, 1545, 1549; George Fabricius, pupil of Camerarius, editor of latter edition.

Lyons, 12mo, 1547; printer, Gryphius.

„ 12mo, 1549; printer, Gryphius.

Basle, 8vo, 1550; printer, Hervagius.

Basle, 8vo, 1552, 1558; editor, Joachim Camerarius, called the “*Plauti Sospitator*,” “*Phoenix of Germany*”; he was the first to collate the Palatine MSS. First of these editions contains only five Comedies, and the second six, with notes at the end of each. Camer. says that he has corrected the text in at least a thousand places.

Florence, 8vo, 1554; printers, Junta’s Heirs.

Lyons, 18mo, 1554; printer, Gryphius.

Paris, 8vo, 1566; printer, Robert Stephens.

Antwerp, 8vo, 12mo, or 18mo, 1566; printer, Plantin; with notes of Camer., Caelius Secundus Curio, Sambucus, Adrian Turneb, Adrian Junius, and C. Langius, &c.

Strasburg, 8vo, 1566; with preface, by Jo. Sturm.

———— 1567.

Basle, 8vo, 1568-73; editor, Caelius Secundus Curio; with Alciatus' tract, "De Plautinorum Carminum Ratione," and a "Lexicon Plautinum" from the Antwerp edition. Pareus says this is the edition of Curio which Taubmann in mockery (punning on the editor's name) calls that of "Neccurio"; printer, Hervagius.

———— *Aulularia*, 8vo, 1569.

Paris, fol., 1576; editor, Denis Lambinus, with notes; first twelve Comedies by Lambinus, the remainder by Helias.

Lyons, fol., 1577-78, Lambinus' edition repeated.

Cologne, fol., 1578, Lambinus' edition repeated.

Geneva, 4to, 1581-87, Lambinus' edition repeated.

Lyons, 1581; printer, Gryphius.

Heidelberg, 8vo, 1581, Lambinus' edition repeated.

Lyons, 8vo, 1587, Lambinus' edition repeated.

Paris, fol., 1587; printer, Macæug.

Antwerp, 32mo, 1588; printer, Christopher Plantin; the edition of Sambucus repeated.

Antwerp, 12mo, 1589; editor, Dousa; with notes.

Lyons, 12mo, 1589, Dousa repeated.

Frankfort, 12mo, 1589, Dousa's text.

Heidelberg, 8vo, 1589, *Aulularia*.

———— 1592; editor, J. Gruter, who divided the Comedies into scenes and acts.

Leyden, 12mo, 1593, observations of Turneb, Langius, Junius, and others.

Frankfort, 12mo, 1593.

Leyden, 12mo, 1594 and 1595, reprinted from Dousa's edition.

Cologne, 1595.

Paris, 4to, 1595, with notes of Lambinus.

Leyden, 1595.

Geneva, 4to, 1595, repetition of Lambinus' edition.

Neustadt, 4to, 1597, with the "Electa Plautina" of John Philip Pareus.

Frankfort, 8vo, 1598, from the correction of Dousa.

Lubeck, 12mo, 1599, notes of Dousa.

———— without name of place, 1599; Sim. Papiensis; with commentaries of J. Peter Valla and B. Saracen; preface of Taubmann.

Neustadt, 4to, 1599.

Geneva, 4to, 1603.

Leyden, 24mo, 1603.

Frankfort, 12mo, 1604; according to the text of Dousa.

Geneva, 4to, 1605, reprinted from Lambinus' edition.

Frankfort, 4to, 1605; editor, Frederick Taubmann.

———— 12mo, 1609.

Frankfort, 8vo, 1610; editor, John Philip Pareus, pupil of Taubmann.

„ 12mo, 1610.

Geneva, 12mo, 1610; printer, Jacobus Stoer.

Salmuri, 12mo, 1611.

Geneva, 4to, 1611.

Wittemberg, 4to, 1612, reprint of Taubmann's edition.

- Witttemberg*, 12mo, 1613.
Magdeburg, 8vo, 1615; *Trinummus*.
Lyons, 4to, 1616.
Frankfort, 12mo, 1617, with notes of Gruter.
Neustadt, 4to, 1617, with "Electa Plautina" of Pareus.
Paris, 4to, 1619, with notes by J. Philip Pareus.
Leyden and *Amsterdam*, 24mo, 1619, from the corrections of Pareus.
Köthen (in *Anhalt*), 8vo, 1619.
Neustadt, 4to, 1619, repetition of Pareus.
Amsterdam, 24mo, 1620; editor, Pontanus, who collated the English MS.
Witttemberg, 4to, 1621, reprinted from Taubmann's edition; editor, J. Gruter; contains enlarged commentary and indexes.
Geneva, 4to, 1622, reprinted from the edition of Lambinus.
Frankfort, 1623, repetition of the edition of Pareus.
Geneva, 4to, 1625, with notes of Lambinus.
Amsterdam, 16mo, 1629; printer, Wm. Janson.
 ,, 1630, repeated from the edition of 1620.
Leyden, 12mo, 1635; editor, Nic. Heinsius.
Witttemberg, 12mo, 1640-52-59; editor, Augustus Buchner.
Amsterdam, 1640.
Frankfort, 8vo, 1641, reprinted from first edition of Pareus.
Paris, fol., 1642, Lambinus repeated.
Leyden, 8vo, 1645, contains the notes of Joseph Scaliger; editor, Mark Zuerius Boxhorn.
Amsterdam, 16mo, 1650, repeated from edition of 1620.
Frankfort and *Witttemberg*, 12mo, 1652, according to Buchner.
Paris, 1658, De Marolles, with Guyet's emendations.
Frankfort and *Witttemberg*, 8vo, 1659, according to the text of Buchner.
Amsterdam, 12mo, 1661, reprint of the edition of Heinsius.
Leyden, 8vo, 1662, reprint of the edition of Boxhorn.
 ,, 8vo, 1664-69; editor, John Frederick Gronovius, *cum notis Variorum*.
Paris, 4to, 1679, *Ad Usum Delphini*; editor, J. De l'Œuvre, or Operarius, as he is called; with notes, critical and explanatory, interpretation and index, and unpublished notes of Corbinelli, found written on the margin of the Antwerp edition of Plantin.
Paris, 12mo, 1683, *Amph. Rud. et Epid.*, with Latin, and French translation, and notes by Anne Le Fevre.
Paris, 12mo, 1691, with Latin, and French translation, and notes by A. Le Fevre.
London, 8vo, 1711; printer, Jas. Tonson.
 ,, fol., 1713; printer, J. Tonson.
Amsterdam, 8vo, 1713, *Captivi*, with French translation.
 ,, 12mo, 1716, *Captivi*, with French translation.
Lyons, 12mo, 1719, Comedies translated into French by Guendeville.
Amsterdam, 8vo or 12mo, 1719; in Latin and French, by De Limiers.
 ,, 16mo, 1721; according to the text of Gronovius.
London, 8vo, 1723; four Comedies, with notes of Operarius.
Padua, 1725, published by Anthony and Jeremy Vulpii, formed on the edition of Taubmann.

- Padua*, 8vo, 1725, with fragments of lost Comedies; printer, Jos. Cominus.
- The Hague*, 8vo, 1726; with French Version by Guendeville.
- Paris*, 12mo, 1736, by Mad. Le Fevre.
- Amsterdam*, 8vo, 1740; with Plautine readings of Gronovius, now first published.
- Venice*, 4to, 1742; *Miles Gloriosus*.
- Cellae*, 8vo, 1742; *Aulularia*, with German Version.
- Berlin*, 8vo, 1755; editor, J. Peter Miller.
- Paris*, 12mo, 1759; Barrou, printer.
- Leipsic*, 8vo, 1760; editor, J. August Ernesti; reprinted from the Amsterdam edition of Gronovius, with notes from Otho and a preface.
- Glasgow*, 8vo, 1763, published by Robert and Andrew Foulis, founded on the Gronovian edition of 1684.
- Padua*, 8vo, 1764, published by the Vulpii, formed on the edition of Taubmann.
- Florence*, 8vo, 1765; *Pseudulus*, with Italian Version.
- Zweybrücken*, Deuxponts or Bipontium, 8vo, 1779-80 and 1788. The two first of these editions are formed principally on the Vulpian of 1764, the last on a text presented to the Bipont Society by Brunck, the great Strasburg critic.
- Venice*, 1788, Vulpii.
- Leipsic*, 1789; editor, Reiz, *Rudens*.
- Vienna*, 12mo, 1792-3; Martin Span.
- „ 8vo, 1792-4.
- Leipsic*, 1800, *Trinummus*; editor, Gottfried Hermann.
- Göttingen*, 8vo, 1804; editor, Ben. Frid. Schmieder; the text of Gronovius is generally followed. Contains copious index and commentary.
- Berlin*, 8vo, 1804-9-11-16; editor, Fred. Henry Bothe; with notes.
- Leipsic*, 8vo, 1806-11, Latin and German by Dr. Jno. Trang. Lebr. Dantz.
- London*, 12mo, 1815, *Ædibus Valpianis*; four Comedies, with English notes.
- Leipsic*, 8vo, 1823, 1830, 1844; editor, Lindeman; three Comedies, with elaborate introduction on Latin Prosody.
- Cologne*, 8vo, 1824; editor, Francis Gøeller, *Trinummus*, with grammatical notes.
- „ 8vo, 1824; Francis Gøeller, *Truculentus*, with notes and various readings.
- Breslau*, 1824; reprint of edition of Reiz, with critical commentary by C. E. Schneider, *Rudens*.
- Cologne*, 8vo, 1825; Francis Gøeller, *Aulularia*; Recensus of Codices and notes.
- Stuttgart*, 1829-39-40, Bothe's edition repeated.
- London*, 1829; Valpy; reprint of Delphin edition.
- Paris*, 1832; Jos. Naudet.
- Nuremberg*, 8vo, 1833; three Comedies; E. J. Richter.
- Cambridge*, 1836, 1839; editor, J. Hildyard, with notes and Recensus Codicum, *Menechmi* and *Aulularia*.
- London*, 8vo, 1839; editor, S. Patriek.
- Leipsic*, 1845, *Bacchides*; editor, Gottfried Hermann.
- Quedlinburg*, 1847; editor, C. H. Weise; with some critical notes.
- Bonn*, 1848, 1850, 1853, 1854; editor, Frederick Ritschl; nine Comedies, with copious commentary and critical notes.
- Leipsic*, 1850, 1851; editor, Alfred Fleckeisen; with critical epistle to Ritschl; ten Comedies.

Turin, 1853-59; editor, Thos. Vallauri; four Comedies with notes.

Berlin, 1859-64-66; editor, C. E. Geppert; four Comedies.

Berlin, 8vo, 1863, 1866, 1869, 1876; editor, Aug. O. Fr. Lorenz; three Comedies, with elaborate introduction.

Leipsic, 8vo, 1864; editor, Julius Brix; with introduction, explanatory notes, and critical appendix; four Comedies.

Cambridge, 1866-72; editor, Wilhelm Wagner; with explanatory notes and a valuable introduction on Latin Prosody; three Comedies.

Gottingen, 1868; editors, William Studemund and Andrew Spengel; with apparatus criticus; *Truculentus*.

London, 1869; editor, William Ramsay; *Mostellaria*, with notes critical and explanatory, prolegomena and excursus; a good edition.

Copenhagen, 1875, 1878, 1883, 1888; editor, John Louis Ussing; with prolegomena, critical and explanatory notes. First complete edition since that of Weise.

Groningen, 1877, 8vo; editor, C. M. Fraecken; *Aulularia*.

Paris, 1878-9, 16mo; editor, C. A. Benoest; *Aulularia*.

Leipsic, 1878, 1886, 1890; editor, George Goetz; *Bacchides*, *Epidicus*, *Miles Gloriosus*, *Pseudulus* and *Mercator*, with preface and critical notes, after Ritschl.

London and Oxford, 1880, 1891; Edward A. Sonnenschein; three Comedies, with introduction, critical and explanatory notes; good edition.

London, 1881; editor, R. Y. Tyrrell; *Miles Gloriosus*, with good notes.

Leipsic, 1884; editor, Frederick Schoell; *Trinummus*, with preface, critical notes and appendix, after Ritschl. *Captivi*, 8vo, and *Rudens*, 1887. *Casina*, 8vo, 1890. *Persa*, 1892.

Oxford, 12mo, 1887; editor, W. M. Lindsay; *Captivi*, with introduction and good notes.

Oxford, 1887; editors, C. E. Freeman and A. Sloman; *Trinummus*, with notes, &c.

Paris, 8vo, 1888; editor, A. Blanchard; *Aulularia*, with commentary, critical and explanatory.

New York and Boston, 1889; editor, H. North Fowler; *Menaechmi*, after Brix, with notes.

London, 1890; editor, A. Palmer; *Amphitruo*, with introduction and notes; a good edition.

London, 8vo, 1891; editor, R. S. Hallidie; *Captivi*, with introduction and notes.

Students who require a fuller account of Editions than can be given here ought to consult Dibdin, Moss, Valpy's Delphin Edition of Plautus, vols. i., v., and particularly Ritschl's *Opusc.*, vol. ii. 2.

IV.—METRES AND PROSODY.

(1) In giving a short account of the Metres and Prosody of Plautus, it must not be overlooked that he is not only the earliest Latin writer whose works we possess, but also, we may say, the earliest exponent of Latin literature of every class, and is certainly to be placed at the head of his own department, as well in point of time as in the general excellence of his work. This is also the opinion of Weise, who begins his Preface to the Comedies of Plautus in these words:—"Primum quoque, quoad extant, Latinorum

poetarum sceniorum, eumque praecipuum omnis Latinitatis fontem" &c. Da Plautus der älteste autor ist den wir aus der eben begonnenen Römischen Litterature, und zwar in einer gewissen Vollständigkeit, besitzen, so hat er ein mannichfaltiges Interesse, wenn man ihn auch nur als Denkmal der demaligen Sprache und Bildung betrachtet (*Bernhardy Grundriss der Röm. Lit.*, p. 385). Livius Andronicus can hardly be called a Latin writer. See *Cic. Brutus*, 18, 71. . . Et Livianae fabulae non satis dignae, quae iterum legantur. And as regards Naevius, unfortunately we have no means of estimating the value of his Comedies. If, in comparing the importance of the Comedies of Naevius with those of Plautus, we are to assign the palm to the latter poet owing to his works, from their popularity, having survived the ravages of time, we must enshrine him as the high priest of all Latin literature whatsoever. And although a work of Aristotle has been recently discovered in Egypt, we think it improbable and hardly possible that a MS. of a Latin book as old as the Comedies of Plautus can exist in any library of Europe—the libraries having been so carefully explored by scholars during the present century.

(2) It does not require a long exposition to show the debt the early Latin poets owe to the Greeks. Greek literature, which was studied, learned, and taught in schools throughout that part of the Italian peninsula inhabited by the Latin race, was not only well known to the learned during the time of Plautus, but the language was familiar to the common people from intercourse with the Greek colonies in the south, and from having learned it from the Greek slaves, many of whom had been brought into Italy at that time. It gave them then (1) the Form or outline of the Sentence and Clause, (2) the Metre, (3) the Matter for their Comedies, and somewhat expanded their Syntax. What it did not give them was their Grammatical apparatus, the Quantity of vowels, and the Accent which were produced by the Latin tongue itself and gradually developed by the early poets. The problem then that our poet had before him was to wed, so to speak, Latin words to Greek numbers, without having any models in Latin literature for his guidance, except the Comedies and Tragedies of Naevius and the translations of Andronicus, who was a Greek. When we find Ennius called by writers on the old Roman poets "The father of Latin poetry," that only means that he was the first Latin poet who settled the quantities of Latin vowels so far that he was able to write Dactylic Hexameters, and thus to produce a model in that Metre for all writers who followed him.

(3) In pursuing our studies on these points, students of Plautus, or of any other Latin poet, need not be reminded that "quantity" is applicable to vowels alone, and that consonants only modify the quantity of the vowel. Quantity in Prosody, Latin or Greek, means "time," and a long vowel is one that takes a longer time for its enunciation or utterance than a short one. Suppose we take the two words *cantum* and *casum*; the first is pronounced *can-tum*, with the first vowel naturally short, not because *n* is attached to it in pronunciation, but because it takes less time in the utterance than the *a* in *ca-sum*, which is long. A long vowel is seldom followed by two consonants belonging to different syllables in Latin; for though the *a* in *can-tum* is naturally the same length as in *ca-no*, the former is called long by the rule of position, notwithstanding the fact that they are both naturally short and that the latter of the two consonants goes with the following syllable; the separation of the consonants in pronunciation has the same effect as if the vowel was naturally long—that is, it occupies the same time in utterance.

The Greeks might have ten long vowels, counting the rule of position, and five short, and the Latins, after that rule was admitted, the same number. The

large number of long syllables, compared with the number of short, was required in the Dactylic Hexameter, in which five of the six feet might be Spondees, and in fact the whole six might be such. The older poets, in both languages, in this metre have generally many more Spondees than Daetyls. Had the Greek and Latin poets not had the liberty of making a short vowel long before two consonants, one of which belonged to the following syllable, by the forms of their respective languages the composition of Dactylic Hexameters would have been impossible. For assuming that they would still have measured their feet by the quantity of the vowels, they would have been limited in each language to an equal number of long and short vowels, five long and five short. The Greeks would have been restricted to their two long vowels and two short, and the three doubtful ones—that is, long or short. But this rule of position was *never* settled either by Greek or Latin writers, and a short vowel before two consonants, which were both to be taken with the following syllable, always remained doubtful, and might be used either short or long as the writer required. This was the state of the Latin language when Plautus wrote his Comedies; and though he had few predecessors in any form of Latin literature, the writers who followed him kept close in his tracks, and it was not till the time of Catullus and Horace that the rule of position was strictly applied in Trochaic and Iambic verse.

But Plautus, although the Greek rule of position had never been applied to the quantity of Latin vowels in his time, nor long after, and was never rigidly applied either by Latin or Greek poets even in the best periods of their literatures, has not disregarded it, he very generally admits it in his verses. Our poet, in following the Greek Comic writers, was obliged to employ a considerable number of trisyllabic feet in his Comedies, and required more short syllables than the Latin language (on the supposition that the Greek rule was to be applied in every case) of his time gave him, and therefore he ignored occasionally this rule of position (in all cases), which, as has been said above, was never at any time strictly enforced. He did not, however, disregard the rule in trisyllabic feet alone, for he neglects it in other feet as well, in the Iambus of the Senarius.

These remarks are considered the more necessary from the fact that most editors of Plautus give us so many rules in their Introductions for the scansion of his Comedies, to which they are not always applicable, that a student is often much puzzled about their utility.

The origin of a short vowel made long before two consonants following, is probably to be traced to the high tone of the word accent or of the foot accent or ictus, which very generally falls on a syllable of that sort both in Homer and in Virgil. But the student is referred to what has been said above.

(4) We now propose to give some of the rules mentioned above, and to test them by their application to the scansion of the *Bacchides*.

1. "In feet of more than two syllables, the second of two syllables which should both be short, if it do not bear the metrical accent, may be irrationally long." (That is to say, may be scanned short.)

2. "When the metrical accent falls on the first syllable of an iambus, or on the syllable before or after an iambus, the second syllable of the iambus may be shortened."

3. "The shortened syllable must stand immediately after a short one, and either before or after one upon which falls the accent in prose or the ictus in verse"; and so on.

In Sec. 96 (Seager's Translation), "Elementa Doctrinæ Metricæ," Hermann lays down such a law or rule thus: "With the ancient epic poets the *accent* had great power,

both in lengthening syllables on which it was placed, and in shortening those which it either followed or preceded."

He can give us only two nouns, Ἄχιλεὺς and Ὀδυσσεὺς, both proper names, in which he says the accent shortens the preceding syllable; but these syllables are not long, therefore they do not require to be shortened, they are both short by nature. The lengthening and shortening of vowels in other cases in Homer and Virgil—we mean the cases in which the shortening of a vowel long by position is not involved—can all be satisfactorily explained without the accent, viz., in Arsis and Thesis. In Virgil the Arsis is scarcely ever under the word accent, and vowels are shortened by that poet, and in Homer in hiatus.

Let us examine first the

Senarius, or Iambic Trimeter Acatalectic. The admissible feet in this Metre in Comedy are the Iambus in all places; the Spondee, Dactyl, Anapæst and Tribrach in all except the last. Dactyls and Anapæsts are, however, employed more sparingly than Spondees.

(V. 112.) "Cum tanta pompa? Pist. Húc. Lyd. Quid, huc? quis istíc habet?" The rule here applies if we scan *istic* as a dissyllable, which is to be preferred.

(V. 113.) "Amór, Uoluptas, Uénus, Uenustas, Gaúidium." The rule holds good again if it is here necessary, for the first letter of *Uenustas* is only a semivowel, and there is interpunction.

(V. 114.) "Iocus, Lúidus, Sermo. Suáuisuauíátio." The last syllable of *Iocus* is again short according to the rule.

(V. 140.) "Praeséntibus illis paédagogus úna ut sit." Here the rule is at fault, for *ut* is short without a short syllable preceding.

(V. 151.) "Nihil móror discipulos míhi esse iam plenos sánguinis." The rule can apply in both cases, *morór*, and *esse* taken as one short syllable.

(V. 185.) "Salútem tibi ab sodáli solidam núntio." Some editors would here, perhaps, entirely elide *tibi*, but it seems better to take *ab* short with the rule.

(V. 186.) "Rogábis me, ubi sit. Uíuit. Pist. Nempe recté ualet?" Some editors scan here *Nempe* as a monosyllable; we believe it is better to follow the rule, and shorten the first syllable of *recte*.

(V. 189.) "Quia, si illa inuentast quam ille amát, uiuit, recte ét ualet"; *illa* complies with the rule, but *ille* is not amenable, seeing that it is not preceded by a short vowel.

(V. 190.) "Si nóu inuentast, mínus ualet moribúndusque est"; *minús* complies, but there is no short syllable preceding *moribundúsque*.

(V. 202.) "Ut istúc est lepidum! próxumae uiciniae"; *istuc* is again amenable to the rule.

(V. 210.) "Non érus, sed actor míhi cor odio saúciat." Some editors write *res* here, but it is better to follow the rule and write *erús*.

(V. 215.) "Edepól, Mnesiloche, ut hánc rem natam esse intélego"; *esse* does not comply with the rule, *intellego* does, if the former is admitted.

(V. 217.) "Nam istoc fórtasse aurumst ópus. Pist. Philippeó quidem." This *v.* might be scanned by *Philíppeo*, but perhaps it is better to make *istoc* a monosyllable and write *opús* according to the rule.

(V. 223.) "Dum quídem hoc ualetit péctus perfidiá meum"; *hoc* short, in compliance with the rule.

(V. 227.) “Mille ét ducentos Philíppos tulimus aúreos”; *Philíppos* complies with the rule.

(V. 231.) “Sed fóris conerepuit nóstra. Quinam exít foras?” *foris*, according to rule.

(V. 267.) “Postquám quídem praetor récuperatorés dedit”; *quídēm*, according to the rule.

(V. 269.) “Ducéntos et millé Philippum. Nic. Tantum débuit.” *Philíppūm*, no *ictus* before or after the first shortened syllable; but as the third form of the rule given above mentions the word accent, that portion of the rule may apply here.

(V. 292.) “Sapiénter factum a nóbis. Quid illi póstea?” Scan *illi* with the rule.

(V. 303.) “Nos ápud Theotimum ómne aurum depósuimus”; *apúd*, by the rule.

(V. 310.) “Ibidém publicitus séruant. Nic. Occidístis me.” *Occidístis*, rule does not apply, for there is no short syllable preceding.

(V. 323.) “Ut illúd reportes aúrum ab Theotimó domum”; *illúd*, according to the rule.

(V. 326.) “Quia íd signumst cum Théotimo, qui eum illi ádferet”; *illi*, with the rule, if *eum* be not entirely elided.

(V. 353.) “Si quídem relinquet néque secum abducét senex”; *quídēm*, by the rule.

(V. 361.) “Si eró reprehensus, mácto ego illum infortúnio”; *illum*, by the rule.

(V. 505.) “Id istí dabo. Ego istanc múltis nleiscár modis”; *ísti*, according to the rule.

(V. 575.) “Militis, qui amicam sécum auexit éx Samo”; *Militis*, according to the rule.

(V. 584.) “Equis exit? Pist. Quid istuc? quae istaec est pulsátio?” In order to save the rule, we must scan *exit* and *istuc*.

(V. 591.) “Uel út ducentos Philíppos reddat aúreos”; *Philíppos*, by the rule.

(V. 593.) “Non ít negato esse itúram. Abi et renúntia”; *esse* here does not comply with the rule, there being no short syllable preceding.

(V. 596.) “Ne tibi hercle haud longest ós ab infortunio”; *hercle*, by the rule.

(V. 602.) “Quid tu és? Para. Illius sum íntegumentum córporis”; *Illius*, with the rule.

(V. 607.) “In eúm nunc haec reuenít res locum, ut, quíd cónsili”; *út*, according to the rule.

(V. 781.) “Minitáre? Ch. Nosces tu illum actutum, quális sit”; *qualis*, the rule does not apply, there being no short syllable preceding.

(V. 783.) “Orábat ut, quod istic ésset scriptum. fieret”; *istic* must be shortened by the rule and pronounced as one short syllable.

(V. 834.) “Quid? illám meretricemne ésse censes? Nic. Quíppini?” *illam*, by the rule.

(V. 839.) “Quis illést? Ch. Per tempus híc uenit milés mihi”; *illest*, according to the rule.

(V. 851.) “Dixín tibi ego illum te ínventurum, quális sit?” *qualis*, again, as in v. 781, the rule fails.

(V. 863.) “Nunc nísi ducenti Philippi redduntúr mihi”; *Philíppi*, by the rule.

(V. 874.) “Quid fit? Ch. Ducentis Philíppis rem pepigi. Nic. Uáh, salus”; again *Philíppis*, with the rule, and *Philíppos* in v. 877.

(V. 880.) "Quid illi molestus's? quid illum morte térritas?" *illi* and *illum* according to the rule.

(V. 882.) "Si tibi'st machaera, at nobis ueruinást domi." *Sí*, here the rule does not hold; if *tibi est* were written and the latter shortened the rule would apply, but in that case we would shorten a vowel before three consonants. We would prefer what is in the text, for *nisi*, a compound of *Si*, has the latter vowel invariably short.

(V. 883.) "Qua quídem te faciam, sí tu me inritáueris"; *quidém* follows the rule.

(V. 888.) "Minérua, Latoná, Spes, Opis, Uirtús, Uenus"; *Opís* with the rule.

(V. 892.) "Neque ósculatur néque illud quod diei solet"; *illud*, in accordance with the rule.

(V. 897.) "Abeo ád forum igitur. Ch. Uél herele in malám cruce'm"; *hèrele* follows the rule.

(V. 903.) "Castígem, quom haec factá sic ad hunc faciát modum"; *síc*, according to the rule.

(V. 914.) "Nunc quási ducentis Philippis emi filium"; *Philíppis*, with the rule.

(V. 993.) "Patér, ducentos Philíppos, quaeso, Chrýsalo"; *Philíppos*, as in v. 914 above.

(V. 998.) "Non dábis, si sapiés. Uérum si das máxume"; *dabís*, according to the rule.

(V. 1007.) "Philíppis redemi útam ex flagitió tuam"; *Philíppis*, as in 993 above.

(V. 1022.) "'Da mihi ducentos númmos Philíppos, te óbsecro.'" *Philíppos*, this word has been noticed six or seven times above, when the shortened syllable always forms part of a dactyl in the third foot of the verse.

(V. 1037.) "Duae Cóndiciones súnt; utram tu accipiás, uide." The only rational way of scanning this verse, as it stands here, is to take *Duae* as a monosyllable—the two vowels coming together easily blend into one sound—and to shorten *utrám* according to the rule.

V. (1046.) "Binós ducentos Philíppos iam intus éxferam"; *Philíppos*, again shortened in the last syllable of a dactyl in third foot.

(V. 1048.) "Et ístos. Mane ístic; iam éxéo ad te, Chrýsale"; *ístic*, with short syllable and *ictus* preceding.

(V. 1062.) "Cedo, sí necessest. Nic. Cúra hoc; iam ego huc reuénéro." Here it is not much matter whether we make the fourth foot an anapaest or a dactyl; perhaps, however, it is better to shorten *huc* and make it a dactyl.

(V. 1065.) "Euénit, ut ouans praéda onustus incéderem"; *incederem*, according to the rule.

(V. 1117.) "Quis sónitu ac tumultu tánto nomine nóminat." This and the following verse we hold to be iambic, for they are followed by bacchiacs, in which the ictus of the feet is the same; besides, there is no other method of scansion admissible except the expedient of transposition, or the omission of a portion of the MSS. readings, which cannot be adopted; *ác*, rule fails.

(V. 1118.) "Me atque púltat aedes? Nic. Égo atque hic. Ba. Quid hoc est negotií?" *átque*, the rule fails; the second *átque* follows the rule; *ést*, rule fails. It will be noticed that in these two verses a new scene is commenced in a different metre from that of the preceding, and that a new speaker is introduced who, although in a passion, as she pretends, at the old men for making such a noise at her door, begins in the ordinary form of dialogue, but changes her style as she, mocking the old fellows,

playfully enquires about the keeper of the sheep. There is clearly a tendency on the part of the speakers to hurry over the five monosyllabic words all grouped together in the middle of the verse. The same word is three times shortened, or rather, we should say, is used short. Old Nic. chimes in with his answer to the sister's question, helping her to complete the verse, and uses the same word, *atque*, and with the same weight of utterance as she herself had employed.

(5) The next important Metre to be examined is the **Septenarius, or Trochaic Tetrameter Catalectic.**

The admissible trisyllabic feet in this Metre are the same as in the Senarius, except that the Dactyl and Anapæst are excluded from the seventh place, where the foot must be a Trochee or Tribach. The Spondee can also be used in any of the six first feet. This verse is Asynartete; that is to say, the last syllable of the fourth foot may be long or short, and the non-elision of a vowel at the end of that foot before a word beginning with a vowel does not cause hiatus. Of course the predominant foot is the Trochee, which can stand in all the seven places. The verse consists of seven feet and a syllable.

(V. 35.) "Pól magis metuo, mîhi in monendo né defuerit orátio"; *magis*, rule fails.

(V. 38.) "Quíd in consilio cónsuluistis? Ba. Béne. Pist. Pol haud meretricumst"; *ñi*, by the rule.

(V. 39.) "Miserius nihil ést quam mulier. Pist. Quíd esse dicis dígnius?" *esse*, by the rule.

(V. 41.) "Áb istoc milite, út, ubi emeritum síbi sit, se reuehát domum"; *ístoc*, according to the rule.

(V. 44.) "Nám si hæc habeat aúrum, quod illi rénumeret, faciát lubens"; *illi*, by the rule.

(V. 45.) "Úbi nunc is homost? Ba. Jam híc, credo, aderit. Séd hoc ídem apud nos réctius"; *ápuđ*, by the rule.

(V. 46.) "Póteris agere, atque ís dum ueniat, sedéns ibi opperíbere." Seeing that Plautus very generally lengthens vowels by the rule of position, and that his seeming violations of it ought to be reduced to as small a number as possible, also that in the Septenarius he does not always divide the verse at the end of the fourth foot—for if he were invariably to do so, in the fourth foot of verse 43 the first syllable of *ille* in *hance ille* would have to be shortened in violation of the rule, which can be avoided by the elision of *e* followed by *habeat*—we would prefer to shorten last syllable of *ueniat* in this verse, although here also the rule cannot apply, and pronounce *ueni* in *ueniat* as a single syllable, and thereby avoid the absurdity of shortening the final syllable of *sedens*, which is long by nature and fortified by a pair of consonants. This verse may be scanned in three different ways, any one of which is better than to shorten the final syllable of *sedens*: the method just given, which has often to be applied to the Hexameters of Virgil; the elision of *dum* before *u*, which is sometimes a vowel and sometimes a consonant; or the shortening of *dum* and taking *iat* of *ueniat* as a single syllable. On the whole, the second method is the easiest; we believe the last is preferable. A. Spengel and all the Ritschelians solve the difficulty here by striking out the first vowel in the scansion. Though Spengel is generally a sound critic of the Prosody of Plautus, and not a Ritschelian, we cannot follow him in this. We cannot make Plautus write like a Greek or Augustan

poet. We may mention that Wagner, a great authority on Prosody, Brix, and Sonnenschein do not adopt this extrusion method, and though recognising the difficulty, merely state that the syllable is short. A plausible explanation of the case would be that *s* being a weak letter which frequently falls off in pronunciation, leaves only *sedēn'*, which might be scanned as *uidēn'* generally is in Plautus. As we have not observed that any editor has explained the difficulty in this way, we think it better to let the final syllable remain long and scan the verse according to the explanation given above.

(V. 48.) "Uiscus merus uostrāst blanditia. Ba. Quid iam. Pist. Quia enim intéllego"; *merūs*, according to the rule.

(V. 50.) "Nōn ego istuc facinūs mihi, mulier, cōducebile esse árbitror"; *īstuc*, rule fails.

(V. 52.) "Quid est, quod metuis? né tibi lectus málitiam apud me suádeat?" *ēst*, *apūd*, according to the rule.

(V. 55.) "Égomet, apud me quidquid stulte fácere cupias, próhibeam"; *apūd*, by the rule.

(V. 59.) "Ét ille adueniēns tuam me esse amícam auspicábitur"; *īlle*, by the rule. This verse is not divided at end of fourth foot.

(V. 75.) "Me ámplexari. Pist. Quid eo mihi opus est? Ba. Út ille te uideát, uolo"; *īlle*, according to the rule.

(V. 77.) "Quid si apud te ueniát desubito prandium aut potátio"; *apūd*, the rule fails.

(V. 80.) "Lócus hic apud nos, quamuis subito uénias, semper líber est"; *apūd*, by the rule.

(V. 81.) "Úbi tu lepide uóles esse tibi, méa rosa, mihi dícto"; *uolēs*, with the rule; but this case need hardly be cited, for *ēs* final is found in the Augustan poets.

(V. 85.) "Mánum da et sequere. Pist. Ah, mínime. Ba. Quid ita? Pist. Quia ístoc inlecebrósius"; *Manīm*, according to the rule.

(V. 90.) "Quid est, quod metuas? Pist. Níhil est, nugae. Múlier tibi me emán-cupo"; *ēst*, with the rule.

(V. 374.) "Quibus patrem et me téque amicosque ómnes adflictás tuas?" *Quibūs*, with the rule. There is elision here after the fourth foot.

(V. 377.) "Quibus tuum patrém meque una, amícos, adfinís tuos"; *Quibūs*, by the rule. This verse again is not divided at end of fourth foot.

(V. 391.) "Nám pol quidem meo ánimo ingrato hómine nihil impénsiust"; *quidēm*, according to the rule.

(V. 395.) "Quá me causa mágis cum cura esse éadem obuigilato, ést opus"; *magis*, by the rule. The verse is not divided.

(V. 397.) "Sísne neene, ut ésse oportet, málus, bonus, quoi quóiusmodi"; *malūs*, with the rule.

(V. 398.) "Jústus, iniústus, malignus, lárghus, comis, incómmodus"; *īncommodus*, the rule fails.

(V. 400.) "Útut eris, moneo, háud celabis. Séd eccos uideo incédere"; *ēccos*, by the rule. Why not shorten *is* in *celabis*? But in that case the rule would not apply.

(V. 401.) "Pátrem sodalis ét magistrum; hinc aúscultabo, quám rem agant"; *Patrēm*, with the rule.

(V. 406.) "Mínus mirandumst, illaee aetas sí quid illorúm facit"; *Minūs*, by the rule.

(V. 407.) "Quám si non faciát; feci ego istae fídem in adulescéntia"; *istaec*, rule holds here.

(V. 412.) "Quíd hoc negotist, Pístoelerum Lýdus quod erum tám ciet?" *hoc*, by the rule.

(V. 426.) "Sáliundo sese éxereebant mágis quam scorto aut sáuiis"; *magis*, according to the rule.

(V. 429.) "Cíncticulo praecínetus in sella ápud magistrum adsíderes;" *apud*, by the rule; verse not divided.

(V. 475.) "Út ipsus in gremio ósculantem múliercm teneát sedens?" *ipsus*, according to the rule.

(V. 477.) "Mánus ferat ad papillas nisi labra á labris nusquam aúferat?" *Manūs*, by the rule; *ad*, with the rule. The verse is not divided at end of fourth foot.

(V. 484.) "Út opinor, illius ínspectandi mihi ésset maior cópia"; *illius*, by the rule.

(V. 488.) "Sátin ut, quem tu habecás fidelem tibi, aút quoi credas, néscias?" *núclēm*, all three forms of the rule here fail, unless on the assumption that we are to re-write this verse and make Plautus, the obstínate, bend his back to the rule. The verse is not divided.

(V. 529.) "Núnc illud ánimus méus míratur si á me tetigit núnctius"; *illud*, all the forms of the rule again fail.

(V. 547.) "Séd etiam unum hoc ex íngenio maló malum inueniúnt suo"; *er*, the second form of the rule fails; the verse is not divided at end of fourth foot.

(V. 550.) "Síc ut est hic, quem ésse amicum rátus sum atque ipusus súm mihi"; *rátus*, according to the rule.

(V. 562.) "Quíd istuc est? Mnes. Quíd ést? Misine ego ád te ex Epheso epístulam"; *istuc*, by the rule.

(V. 565.) "Quíbusecum haberes rém, nisi cum illa quám ego mandassém tibi?" *Quíbusecum*, according to the rule.

(V. 571.) "Póstremo, si pérgis parum mihí fidem arbitrárier"; *parum*, the second form of the rule fails; the verse is not divided at end of fourth foot.

(V. 628.) "Nón taces? insípiens. Mnes. Faciam? Pist. Sánus satis non és Mnes. Perii"; *satis*, by the rule.

(V. 669.) "Quí, malum, parum? ínmo uero nímo minus multó parum"; *minūs*, the rule holds.

(V. 674.) "Érras. Ch. At quidem túte errasti, quóm parum immersti ámpliter"; *quidēm*, the rule here fails.

(V. 675.) "Pól tu quam nunc me áceuses magís, si magis rem nóueris"; *magis*, the rule here holds good; verse not divided.

(V. 693.) "Quám, malum, facile, quém mendaci préndit manifestúm modo"; *malum*, the rule fails.

(V. 717.) "Quíd tu loqueris? Mnes. Hóc, ut futuri súmus. Ch. Ubist bielínium"; *ut*, according to the rule; if *hoc* is long, as we rather think it is, seeing that it bears the ictus, the rule fails.

(V. 722.) "Eúax, nimis bellus átque ut esse máxime optabám locus"; *nimis*, the rule fails.

(V. 744.) "Ne illum uerberés, uerum apud te únctum adsernató domi"; *apud*, according to the rule.

(V. 757.) "Fúgiamus. Ch. Uos uóstrum curate ófficium, ego eeficiám meum"; *éfciam*, by the rule.

(6) The result of this examination is, that in 59 verses out of 584 Senarii, nearly the half of the whole play, contained in this Comedy, 69 cases have been found in which, if we apply the rules of scansion of the Augustan period of Latin verse, the rule of position, which alone has been considered in the verses mentioned, seems to have been disregarded. Of these, 23 are doubled consonants, 4 are proper names, and in 13 the rule given at the head of the verses does not apply; 20 of these 69 seeming violations of the rule of position occur in the even feet where, according to Bentley, the ictus is not so elevated or striking.

Of the 50 Septenary verses noted above, out of the 365 in that metre found in this Comedy, 52 cases have been examined in which the rule of position seems to have been neglected. There are 7 cases of doubled consonants, 13 in which the rule mentioned above does not apply, and 22 of them occur in the even feet of the verses.

We would have expected, from what one reads in writers on the Metres and Prosody of Plautus and the Trochaic nature of the Latin language, to find a larger number of these supposed shortenings in the Senarius than in the Septenarius; but if this Comedy is to be taken as a fair specimen of them the case is quite the reverse, for 69 instances in 584 verses would be less than 1 to every 8 verses, while 52 in 365 Trochaics would be almost 1 in 7. Of course the Trochaic verses are longer, but there are no instances in those given above of a shortening in the seventh foot.

In reference to the rule so often previously referred to, useful for the scansion of Plautus and Terence, our conclusion is, that it is not sufficiently general, for the reason that a large number of supposed shortenings are found which it fails to explain. It does not state that the ictus, short syllable and shortened syllable, must all occur in the same foot, but this is so in those cases to which it applies. In the Senarius, according to the rule, the shortening can only take place in the last syllable of a Dactyl and the second of an Anapæst; and in the Septenarius on the second of an Anapæst and the second of a Tribraich. It could be applied in the last syllable of a Tribraich in a Senarius; but though 13 instances of shortenings have been noted above in defiance of it, yet not a single case of shortening in this syllable is found in this Comedy. It may be said that the Tribraich is seldom used in the Senarius. It occurs, though not so frequently as the Dactyl and Anapæst. Five times in 40 lines examined it has been found.

It may be reasonably assumed that an equal number of so-called shortenings may be found in the two metres we are examining in each of the remaining Comedies, therefore we would have 2400 instances of these shortenings in the Senarius and Septenarius alone in Plautus, of which 520, a trifle less than a fourth, the rule leaves unexplained. We are aware that Plautine scholars and editors explain away a portion of these exceptions by the application of another rule or law—the elision of final *s*, emendation, transposition, and other less plausible methods; *s* final, followed by another consonant, generally makes a syllable long by position in Plautus. The only rule that the poet mentioned seems to have followed when writing his Comedies, and his practice must be taken as the final test of all the rules formulated by the critics of his verses, was, that when he required a short syllable, as he so frequently did require, from the fact already noticed of his employing so many trisyllabic feet, he managed these doubtful quantities in such a way that he was able to prevent the ictus, or elevation of the voice of the reader or reciter, from falling

on those he intended to be short, while on those which were to be long it might or might not fall; this latter, of course, depended on the kind of feet and metre employed. The manner of recitation settled the quantity. If the doubtful syllable was to be short, the actor either attached the consonants in pronunciation to the succeeding syllable, if these were capable of commencing one, or if they were doubled; or, if the syllable to be shortened was the last of a word whose ending was short, he dwelt a shorter time on that syllable, without at the same time omitting either consonant or vowel in the pronunciation. Out of the 200 cases of vowels long by position, shortened in this Comedy, there are not more than half a dozen, *est* two or three times and *hercle* twice, which cannot be explained as above: (1) both consonants to be taken with succeeding vowel; (2) two consonants forming a nasal; (3) a doubled consonant; (4) short endings not lengthened by position; (5) preposition with short ending compounded with a verb. Of course these consonants were intended by the poet to be so pronounced, and so they were pronounced by the actor. That is to say, Plautus could use those syllables either long or short the quantity of which wavered in the popular pronunciation, and which he so far settled that he assigned them a definite value in his verses. The fact of the ictus falling on a syllable had nothing to do with length, for it might fall on either a long or short syllable without affecting its quantity. The poet never assigned any one of these doubtful syllables a short quantity when under the ictus, and outside that position used them generally long, but sometimes short, according to the necessities of the feet employed. The word accent may have shortened some final syllables, but this was not the work of Plautus, seeing that they were ready to his hand.

Bentley and Hermann do not agree as to the way the old Latin dramatists recited their verses; for the former, while striving hard to reconcile the word-accent and the verse ictus, does not appear to assign so much weight to the ordinary accent of words, seeing that he is obliged to yield the point that it is overridden by the ictus in the First and Third Dipody. The latter, on the other hand, says that "two kinds of recitation were used by the Latins; the one guided chiefly by the accents of words, and the ordinary pronunciation, which was employed by the ancient actors; the other formed on the Greek model," &c. See "Elementa Doctrinae Metricae," sec. 78 (Seager's Translation). Hermann goes on to assign these shortenings to the popular pronunciation, and this may have been the case with some final syllables, but such a change must have taken place before Plautus employed such shortenings in his Comedies. Latin dramatic poetry, or poetry of any sort, never could have been recited by this method; and until it can be shown that the ancient Latins carried on their ordinary conversation in verse, any attempt to prove that they recited their poetry in the same way must end in failure. The word-accent had nothing to do with the recitation either of old or later Latin poetry, except in so far as it agreed with the verse ictus; nor had it any power to lengthen or shorten the quantity of a syllable in a foot in the verse itself, for whatever force it had, that force had settled the quantity of the syllable which it affected before it had been employed in forming portion of a foot in the verse.

It appears to us a strange inconsistency among scholars who have held or hold such views on the Latin accent, that no ancient or modern Aristophanes ever thought of elaborating a regular system of Latin accentuation such as we have in Greek, in order that those who are ignorant of its power, though never destined to gain an insight of its secret workings, might have at least obtained an outside view of its appearance. The propounders of such theories of accentuation are refuted by almost

every line of Plautus. Bentley himself was obliged to give up the First and Third Dipody; and anyone by scanning a few lines of a Latin Comedy will at once see that even in the Second and Fourth the theory will not hold. Corssen ii., p. 470, says, "der Wortton auf den Bau des altrömischen Verses gar keinen Einfluss gehabt." We hold that the feasibility of measuring English verse by quantity would appear to be a much easier problem than that of scanning Latin verse by accent.

(7) The next point to be noticed is one which we had hoped had been long since laid at rest—we mean the theory of Bentley and his followers as to the agreement of the word-accent and ictus in the Comedies of Terence, with whom that great scholar was more immediately concerned; for if it can be demonstrated in the case of the writer just mentioned, it must hold also in Plautus. We have often wondered, when reading verse 1084 of this Comedy, how Bentley, or any of his followers, would reconcile their theory of accent with the scansion of such a line—*Stulti, stolidi, fatui, fungi, bardi, blenni, buccónes*. A verse like this is generally passed over without any comment. But it may be said this is an Anapæstic verse, and as there are no Anapæstics in Terence, the theory does not apply. We would suppose that Anapæstics are rather Iambic in rhythm than Trochaic, and here there are only two Anapæsts, the rest being all Spondees, and therefore Trochaic, yet not a single accent, except the last, is preserved in the whole line. One thing we may be quite certain of, that Plautus, when he wrote it, knew nothing of such a law.

The editor being engaged in the same study as others in the explanation of the Comedies of this poet, has no desire to go out of his way to criticise their work, and does not need to apologize in referring to scholars whose arguments may not agree with his own, seeing that he may be expected to give his reasons for accepting or rejecting the latest views on the subject; for his sole aim is to arrive at the truth, so far as that may be possible.

We may state here what is only too well known already, that a considerable portion, larger than we had expected to find, of the knowledge of learned men at the present time of the Metres and Prosody of the two Latin Comic poets can be traced to the "Schediasma" of Bentley, prefixed to his edition of Terence published in 1726, and to the "Elementa Doctrinae Metricæ" of Hermann, published in 1816, and, lastly, the "Prolegomena" of Frederiek Ritschl, prefixed to his critical edition of the *Trinummus*, *Bacchides*, and *Miles Gloriosus* in 1845. The first of these scholars never gave us an edition of any of the Comedies of Plautus, and all we have from him on that poet are some emendations written on the margins of three or four old editions once in his possession, lately published by Professor Sonnenschein. Hermann edited two of the Comedies, and Ritschl nine. The work of the last on Plautus far exceeds that of the other two, for he collated the most important MSS. of that poet, and, as has been just stated, published critical editions of nine of his Comedies. However great was the work of these learned men, and especially of the last, it can hardly be denied that many of those who have succeeded them in studies of the same class have been too eager to adopt their views on the Metres and Prosody of the Comic poets.

With all Bentley's faculty for emendation, which he exercised freely on the text of Terence, he soon found it beyond his powers to reduce the Prosody of the Comedies of that poet to the rules followed by the Augustan writers; hence he was obliged to devise a theory for the purpose of explaining it. The "Schediasma" was the result, a treatise

which in all probability we would never have possessed, had not the wholesale emendation of Terence appeared too gigantic a work even for Bentley. The "Præcepta Criticorum" thought he saw a way out of the difficulty by assigning a power to the ictus or accent that it never possessed either in Greek or Latin verse, and by subordinating the quantity of syllables in verse itself to that power. The notion was on a par with his attempt—the "Senile ludibrium ingenii Bentleiani"—to restore the digamma in Homer. We might not be far wrong, seeing that he frequently illustrates his arguments by quotations from English poetry, showing the power of the accent, in tracing this idea of Bentley to that source, for our principal poems are written in what is called Iambic verse, scanned by accent alone.

We hope to be pardoned here for quoting a few sentences from a paper written by a distinguished Oxford scholar, "auch Plautiner," who has himself edited a Comedy of this poet, which we have recently read in the "Classical Review" for October, 1891. He says: "W. Meyer recently made a powerful statement of the extreme view that absolutely no regard whatever was taken of Accentuation in Latin Poetry till a late period . . . Klotz has pointed out the curious fact that the Greek usage for the Iambic Trimeter, viz., that a spondee is not allowed in the even feet of the line, takes in the hands of the Latin Dramatists this modification, that a *spondee in which metrical ictus conflicts with natural accent* is not allowed in these feet." "Klotz shows that the same rule is observed in Latin Trochaic lines in the metrically important feet of the Trochaic metre, the odd feet of the line. That the Accent played a part in the early Latin dramatic poetry which it did not in Greek poetry, may then be accepted as an established fact." We must, however, do the writer of this extract the justice of saying that he is not without supporters in the advocacy of such a theory. We have read the same doctrines propounded in a large volume by W. Christ, p. 335, "Metrik Der Griechen Und Römer." The work is mentioned here as it contains a deliverance on the subject not yet antiquated by length of time. He says: "In der That stimmt auch in 3ten Fuss fast ausnahmslos und im 2ten grösstentheils Wortaccent und Versictus überein." . . . "So ergab sich daraus auch ein Uebereinstimmung des Accentos und Ictus im 4ten und 5ten Fuss von selbst. In den Fallen aber, wo gegen die Regel im 2ten und 4ten sich jene Concordanz vernachlässigt findet, ist es meistens ein jambisches, selten ein trochäisches Wort, dessen Accent mit dem Ictus in Widerstreit steht."

The theory is so entirely at variance with what we have been here trying to enforce, that a few verses have been examined for the purpose of seeing to what extent theory and fact are in agreement. In the 40 verses of this Comedy, commencing with verse 107, in the Senarius 20 instances in which the natural accent conflicts with the ictus occur in the 2nd and 4th, of which 7 are Spondees. In the 59 Senary verses commented on above, 21 instances are found in the even feet in which the accent and ictus conflict, 11 of which are Spondees. Also in 40 verses, from verse 799, there are 16 cases in 2nd and 4th feet of the Senarius in which ictus and accent do not agree, of which 5 are Spondees, and many other instances might be cited.

In the 50 Trochaic Septenarii, which have been examined in treating of the rule of position, there are 32 instances in the odd feet in which the accent and ictus do not agree, 15 of which are Spondees. There are 19 instances in odd feet of verses 365-404, Septenarii, of which 10 are Spondees, in which the accent clashes with the verse ictus. Numerous other places can be cited. Thus it appears that in Spondees, in the even places of the Senarius, the accent and ictus agree in more cases in proportion to the

number employed than in the same feet in the odd places of the Septenarii in the same proportion, and that the reverse of this is the case with the other feet in the same places in the metres mentioned. Therefore, the statement of some critics that the accent is preserved better in the Septenarius than in the Senarius is not correct in the feet and places examined in these verses. So then we have 48 Spondees altogether in 229 verses examined in which accent and ictus do not agree; 200 Spondees altogether in these verses; 102 in the Senarius, in 23 of which accent and ictus do not agree in even feet; and 98 in the Septenarius, in 25 of which they are not in agreement in the odd feet. If these instances are a fair specimen of Plautine usage, our opinion is, that the "established fact" stated above is too strong, and that so far from being a "curious" or "established fact," it is not a fact at all. The same Senary verses (99) above disprove Bentley's theory that the accent and ictus agree in the Second Dipody, for in the third and fourth feet of those lines 51 instances occur in which they do not agree. They also disprove that scholar's statement that the shortening of a syllable long by position generally takes place in the first foot of the Senarius. What he says is, "I will only remark of this, what none, I believe, has done before me, that Terence has admitted this license generally in the first foot of the verse, and very seldom in any other place." Again, "Such, you perceive, was the wise judgment of Terence, that he used this license only in the commencement of his verses, where the liberty was pardonable; and he is the more to be excused, because he was not the first to introduce this violation. He only retained a privilege which he received from the example of Plautus," &c. Not from Plautus certainly, for in 200 cases of shortening in this Comedy, only 69 are in the first foot of the verse. There are rather more in the first foot in the Septenarius than in the Senarius.

(8) **Iambic Dimeter Catalectic.** Some verses are found in Plautus in this Metre, generally mixed with other species of Iambics. The same feet are admitted as in the Senarius.

(V. 985.) "Ut scias quae hic scripta sient"; *sciās*, according to the rule.

Iambic Tetrameter Acatalectic or Octonarius. This verse, like the Trochaic Septenarius above, is generally Asynartete, and admits the same feet as the Senarius, but the eighth foot is usually an Iambus, "unless," according to Hermann, "when the rhythm is carried uninterruptedly into the next verse."

(V. 927.) "Nunc prius quam huc senex venit, lubet lamentari, dum exeat"; *lubēt*, by the rule.

(V. 929.) "Qui misere male multabere quadringentis Philippis aureis"; *Philippis*, with the rule; verse not divided at end of fourth foot.

(V. 933.) "Relictus; ellum, non in busto Achilli, sed in lecto adeubat"; *Achilli*, by the rule; but this need hardly be considered a violation of the rule of position, for the name is found in Homer with a single consonant. The verse is not divided.

(V. 942.) "Mnesilochus est Alexander, qui erit exitio rei patriae suae"; *Alexander*, with the rule.

(V. 945.) "Dolis ego pressus sum; ille mendicans paene inuentus interit"; *interit*, by the rule; verse not divided at end of fourth foot.

(V. 948.) It is very probable that the poet in this verse and in other parts of this scene has introduced the slave mocking, by his very words and his manner of

reciting the verses, not only the old man, but also Homer and the story of the siege of Troy.

(V. 964.) “Cepí spolia. Is núnc ducentos númpos Philippos míliti”; *Philíppos*, with the rule; verse not divided.

(V. 982.) “Nunc súperum limen scínditur, nunc ádest exitium Ílio”; *adĕst*, by the rule.

(V. 988.) “Uerúm qui satis uideát grandes satis súnt. Nic. Animum aduortíto igitur”; *satis* . . . *satis*, with the rule.

Iambic Tetrameter Catalectic, Septenarius or Comic Quadratus.

Any of the trisyllabic feet, as also the Spondee, is admissible in any position of the verse. This Metre also is generally Asynartete.

(V. 989.) “Nolo, inquam. Nic. At uolo, inquam. Chr. Quíd opust? Nic. At enim quód te iubeo fácias”; *At uolo*, the rule fails; the verse is not divided.

Trochaic Tetrameter Acatalectic, Octonarius or Versus Quadratus.

The same feet and rule as in the Trochaic Catalectic, except that there is no restriction in the foot to be employed in last place. Not many verses in Plautus are written in this Metre, but there are a few in this Comedy that cannot be otherwise scanned.

(V. 450.) “Quís illic est? Lyd. Mnesílochus gnati túi sodalis Pístocleri”; *illic*, by the rule.

(V. 631.) “Éia, bonum habe anínum. Mnes. Unde habeam? Mórtuus pluris pretist, quam ego sum”; *pretĭst*, the rule fails.

(V. 642.) “Húnc hominem decet aúro expendi, húic decet statuam státui ex auro”; *huic decĕt*, the rule fails.

(V. 643.) “Nám duplex hodie fácinus feci, dúplicibus spoliís sum adfectus”; *duplĕx*, the rule again fails.

(V. 644.) “Érum maiorem méum ut ego hodie lúsi lepide, ut lúdicatust!” *Erŭm*, according to the rule.

(V. 948.) “Ílio tria fuisse audiui fáta, quae illi forént exitio”; *illi*, the rule fails.

The following verses are taken from other short Trochaic Metres, which will be found classified in the Table of Metres:—

(V. 627.) “Mnésíloche, quíd fit? Mnes. Péríi. Pist. Di mélius faciant”; *quíd*, by the rule.

(V. 641.) “Máne. Mnes. Quíd est? Pist. Tuam cópiam eceum Chrýsalum uides”; *Chrýsalum*, the rule does not hold here.

(V. 654.) “Nísi qui et bene et malé facere tenet”; *ĕt*, rule holds here.

(V. 657.) “Péctus qui sapít. Bonus sít bonís; malus sít malís”; *malĭs*, the rule does not hold, as there is no ictus preceding in the same foot.

Cretic Verses. Tetrameters Catalectic and Acatalectic, and Dimeters are found. Besides the Cretic foot, First and Fourth Pæons and the Molossus are employed, with the restriction that the First Pæon is not used in the last foot. Trimeters also occur.

Bacchiac Verses. The admissible feet are, besides the Bacchius, the Molossus,

Ionic a Minore and Second and Fourth Pæons. The Second Pæon cannot stand in last place.

Tetrameters, Catalectic and Acatalectic, Trimeters, Catalectic and Acatalectic, and Dimeters are found in Plautus.

(V. 15.) "Neque háud subditúva gloria oppidum arbitror"; *oppidum*, according to the rule.

(V. 1132.) "Quae néc lacte néc lanam ullam habént; sic sine ádstent"; *ullam*, rule fails.

(V. 1135.) "Solaé liberáe grassentúr? Quin aetáte credo esse mútas"; *esse*, the rule fails.

Anapæstic Verses. Tetrameters and Dimeters are met with in Plautus. Dactyls and Spondees, as well as the proper foot, are also admissible.

(V. 618.) "Neque indignior, quoi di bénefaciant neque quém quisquam homo aut amet aut audeat"; *indignior*, by the rule; *quisquam*, the rule fails.

(V. 1073.) "Quam se ad uitam et quos ad mores præcipitem inscitus capéssat"; *inscitus*, the rule fails.

(V. 1074.) "Magis cúraest magisque adfórmido, ne is péreat neu conrúmpatur"; *Magis*, by the rule; *magisque*, the rule holds.

(V. 1076.) "Neque plácitant mores, quibus uideo uolgó gnatis essé parentes"; *quibus*, with the rule.

(V. 1078.) "Ego dare me ludum méo gnato institui, ut animo obsequium súnere possit"; *obsequium*, according to the rule.

(V. 1079.) "Aequom esse puto; sed nímis nolo desidíae ei dare lúdum"; *nímis*, with the rule.

(V. 1087.) "Magis quam id reputo, tam mágis uror, quae méus filius turbaúit"; *Mágis*, the rule holds.

(V. 1088.) "Perdítus sum atque etiam erádicatus sum; ómnibus exemplís crucior"; *Perdítus*, by the rule.

(V. 1090.) "Chrysálus me hodie laceráuit, Chrysalus mé miserum spoliaúit"; *Chrysalüs* . . . *Chrysalüs*, both agree with the rule.

(V. 1100.) "Plus pérdiderim, minus aégre habeam minusque id mihi damno dúcam"; *minúsque*, with the rule.

(V. 1102.) "Hic quídem pater Mnesilochi. Nic. Éuge, socium aerúmnae et mei malí uideo"; *quídém*, by the rule; *patēr*, the rule holds.

(V. 1103.) "Philoxéne, salve. Phil. Et tu, unde ágis? Nic. Unde homo miser átque infortunátus"; *Philó.xene*, by the rule, if the ictus falls on third syllable.

(V. 1105.) "Igitúr pari fortuna, aetáte ut sumus, útímur. Phil. Sic est. Séd tu"; *útímur*, with the rule.

(V. 1149.) "Senem illúm tibi dedo ultériorem, lepide út lenitum réddas"; *illum*, by the rule.

(V. 1150.) "Ego ad hunc iratum adgrédiar, possumus nós hos intro inlicere huc"; *possumus*, with the rule.

(V. 1153.) "Quid illaéc illic in cónsilio duae sécreto consúltant?" *illaec*, by the rule.

(V. 1154.) "Quid ais tu, homo? Nic. Quid me úis? Phil. Pudet dicere mé tibi quiddam"; *Pudét*, with the rule.

(V. 1155.) "Quid est quod pudeat? Phil. Sed amico homini tibi, quod uolo, credere certumst"; *est*, with the rule.

(V. 1156.) "Nihil sum. Nic. Istuc iam pridem scio; sed qui nihili sis, id memora"; *pridem*, by the rule.

(V. 1159.) "Sed quid istuc est? etsi iam ego ipsi . . quid sit prope scire putó me"; *istuc*, with the rule.

(V. 1160.) "Uerum audire etiam ex te studeo. Phil. Uiden hanc? Nic. Uideo. Phil. Haud malast mulier"; *malast*, with the rule.

(V. 1166.) "Quid nunc? etiam redditis nobis filios et seruum? An ego"; *redditis*, with the rule.

(V. 1168.) "Non homo tu quidem es, qui istoc pacto tam lepidam inlepide appelles"; *es*, with the rule.

(V. 1169.) "Senex optume, quantumst in terra, sine hoc exorariet abs te"; *senex*, with the rule.

(V. 1170.) "Ut istuc delictum desistas tanto opere ire oppugnatum"; *istuc*, by the rule.

(V. 1172.) "Malum tibi magnum dabo iam. Ba. Patiar"; *Malum*, with the rule.

(V. 1174.) "Ei mihi, metuo. Ba. Hic magis tranquillust"; *magis*, with the rule.

(V. 1176.) "Abin a me, scelus? Ba. Sine, mea pietas, te exorem. Nic. Exores tu me?" *scelus*, with the rule.

(V. 1180.) "Hominés, uerum te neminem deteriorem. Phil. Ita sum"; *neminem*, with the rule.

(V. 1181.) "I hac mecum intro, ubi tibi sit lepide uictibus, uino atque unguentis"; *uictibus*, with the rule.

(V. 1182.) "Satis, satis iam nostris conuiui; me nihil paenitet, ut sim acceptus"; *Satis, satis*, both follow the rule.

(V. 1183.) "Quadringentis Philippis filius me et Chrysalus circumduxerunt"; *Quadringentis*, the rule fails in first case. The first vowel is naturally short; this is seen from the fact that *a* in *quater* is short and in *quatuor* it is so in Ennius. The first vowel is common in *quadra*, *quadrigae*, and *quadrupes*, and the doubled consonant in the Greek equivalent for *quatuor* shows that the original vowel was short in Greek. The practice of making a doubtful vowel generally long before a middle mute followed by a liquid in Latin grew up after Plautus' time, therefore he cannot be bound by it. The derivation of this word from *quater* and *centum* shows that both vowels are naturally short; *i* is a short connecting vowel, and *ny* is only a single sound, nasal *g*. This same word in verse 969 has first two syllables long. *Philippis*, follows the rule. *Chrysalus*, also follows the rule.

(V. 1185.) "Alterum tantum auri non meream"; *Alterum*, with the rule.

(V. 1186.) "Quid tandem, si dimidium auri reddetur? isne hac mecum intro"; *isne*, with the rule.

(V. 1188.) "Minime, nolo; nihil moror; sine sic; malo illos ulcisci ambo"; *moror*, with the rule.

(V. 1192.) "Age iam id utut est, etsi est dedecori, patiar; facere inducam animum"; *est*, by the rule.

(V. 1193.) "Egon, quom haec cum illo adcumbet, inspectem? Ba. Immo equidem pol tecum adcumbam"; *Egon*, by the rule; *inspectem*, with the rule.

(V. 1194.) "Te amábo et te amplexábor. Nic. Caput prurit; perii; uix négito"; *Capūt*, follows the rule.

(V. 1196.) "Iam pól id quidem esse haud perlónginquom"; *íd*, with the rule; *esse*, rule holds good.

(V. 1197.) "Neque si hóc hodie amiséris, post in morte éuenturum esse únquam?" *amiséris*, with the rule.

(V. 1204.) "Satin égo istuc habeo offírmatum? Nic. Quod sémel dixi"; *ístuc*, with the rule; *semēl*, follows the rule.

(V. 1206.) "Filii nos expectánt intus. Nic. Quam quidem áctutum emoriámur"; *Quám*, the rule fails.

(V. 1207.) "Vespér hic est; sequimini. Phil. Dúcite nos, quo líbet, tamquam quidem addíctos; *líbet*, with the rule; *áddictos*, follows the rule.

(9) Thus it will be seen that a greater number of these shortenings occurs in the Anapæstic verses than in any of the other Metres, viz., 55 in 104 verses in that Metre found in this Comedy, and that in them the rule is better complied with, there being only four exceptions. In the other Metres noted above, amounting to about 160 verses, 24 cases have been found, to 9 of which the rule cannot be applied.

In the Senary verses, then, there are the fewest shortenings, and with the exception of the Anapæsts the rule holds better than in any of the other Metres. We have therefore 200 cases in all in this Comedy, and in 39 of these the rule fails. Assigning an equal number to each of the other Comedies, we would have 4000 cases, of which almost 800, or a fifth part, the rule fails to explain.

We might here conclude our review of the Metres of this Comedy were it not that some other important matters require to be noticed. And the first is a question that often presents itself, viz., How far was the Latin language capable of being employed in the composition of Iambic verse? This might seem a frivolous question were it not for the fact that we are reminded continually by writers on the Metres of Plautus, and by the editors of his Comedies, of the Trochaic or Spondaic rhythm of the Latin tongue, which means, we suppose, that it is ill adapted for the composition of Iambic verses. This may be so, but Donaldson, in his Appendix on the Metres and Prosody of the Greek Dramatists in the "Theatre of the Greeks," says exactly the same thing of Iambic Trimeters in general, and he is speaking particularly of Greek Iambic Verse. If this be correct, then Iambic Trimeters in Greek and the Latin Senarius are Trochaic in rhythm. The Latin language is said, we suppose, to be Trochaic in its rhythm because no Latin word, with the exception of monosyllables, is accented on the last syllable; but this does not apply to Greek; therefore Greek and Latin Iambic Trimeters cannot both be Trochaic for the same reason. However this may be, Aristotle tells us, in the fourth chapter of his "Poetics," that the Iambic measure is most of all adapted to dialogue and conversational or familiar discourse in Greek, and as the Latins adopted the Greek metres this, we would suppose, holds good also in Latin poetry.

If these views of the authorities mentioned be correct, one would expect a larger number of Spondees and Dactyls in Trochaic metres than in Iambic, for these feet have a Trochaic rhythm; but this is not so, for the general practice of Aristophanes in Greek (this, at least, holds in Aristophanes as regards Spondees) and of Plautus and Terence in Latin unmistakably demonstrates the fact that a much larger number—more especially of Spondees—of these feet is found in Iambic Trimeters than in Trochaic Tetrameters,

and that, on the other hand, Anapæsts and Tribrachs are much more numerous in the latter metre. Have Anapæsts and Tribrachs a Trochaic rhythm? No one would say so. Then why use them in a metre in which the Trochaic rhythm is so pronounced, so much more frequently than in one in which the rhythm appears to agree with their own? In the 40 lines of the *Acharnians* of Aristophanes, commencing at verse 676, &c., which are Trochaics, the poet appears to have generally used Spondees in addition to the proper feet in the free positions; once only a Tribrach is found, in second foot, whilst in the restricted positions there are only 7 Tribrachs, and no Dactyls or Anapæsts. In Iambic Trimeters he employs about the same number of Anapæsts as Terence (see *Acharn.* 1-40; *Ter. And.* 1-40), but fewer Dactyls and more Tribrachs. Terence uses more Anapæsts and Dactyls than Plautus in the Senarius, and about an equal number of Tribrachs. This at least holds good in *Andria* above, compared with 799, &c., of the *Bacchides*. Plautus has a larger number of Spondees. In the Septenarius he has rather more Tribrachs, about the same number of Spondees, and fewer Anapæsts and Dactyls than Terence. In the Senarius, Plautus uses more irregular feet in the even places than in the odd, and in the Septenarius more Anapæsts and Tribrachs, and fewer Spondees in the odd or restricted places than in the even.

From the foregoing facts we conclude that the Latin Comic poets employed the Spondee and Dactyl in the Senarius more frequently than the Anapæst and Tribrach, for the purpose of relieving the monotony of the Iambic rhythm, and not because the rhythm of these feet was the same as that of the usual foot of that metre, which was not the fact, and that in the Septenarius they used the Anapæst and Tribrach oftener than in the Senarius for the same reason.

(10) **Synizesis.** This figure has frequently been made available in the scansion of this Comedy, often to avoid the shortening of a vowel coming before two consonants in some other syllable in the line, but never where any consonant except *h* or *v* intervenes between the two vowels. 200 cases have been noted in the *Bacchides*. On 163 of these the ictus falls, or they occur in Cæsura; frequently both are found in the contracted syllable. Rather more of these contractions are in the Septenarius than in the Senarius; 6 in 40 lines examined and 5 in the same number of Senarii.

Hiatus. About 78 cases in this Comedy; all in Cæsura or under the ictus, very frequently both, or with a change of speaker, or interpunction, with the exception of about 12. In these exceptions, sometimes, the vowel being long, may be shortened at the end of a foot. They are in verses 59, 99, 404, 430, 486, 545, 632, 639, 723, 736; all Trochaics. They are all short vowels ending a foot, except 99, 404, 430, 545, 723, 736, which might be shortened so as to weaken the effect of the Hiatus and render it scarcely perceptible. The two other cases are verses 26 and 1202. The former is at the end of a Bacchius, and the latter, *mihî*, at end of a Dactyl or Spondee in Anapæstic metre. 1194 may be mentioned (Anapæstic), in which *te* must be shortened in Hiatus to form the first syllable of an Anapæst. Hiatus could be avoided by scanning the line as an Iambic verse, which might be done.

There are 45 instances in this Comedy of the non-elision of *m* before a vowel. All these are excusable except 4, on the ground that there is either a change of speakers, interpunction, Cæsura, or an ictus falls on the syllable. The exceptions are *enum* in verse 246, at end of Dactyl or Spondee in a Senarius, and *enum* at end of Tribrach in verse 381, a Septenarius, and *sodalēm*, a Trochee, in verse 492, also a Septenarius; the

other is *Fuge socium* in verse 1102, ending a Proceleusmaticus in an Anapæstic line. In 1166, *seruom* (Anapæstic) has last syllable lengthened.

Perhaps we are hardly correct in saying that there appear to be more cases of so-called Hiatus in Senarii than in the Septenarius, from the fact that 3 are found in 40 verses, whilst there are only two in the same number of Septenary verses. It appears, however, that there is a greater number of elisions in the Septenarius than in the Senarius, for 67 have been discovered in 36 lines of the former, and only 53 in the same number of the latter.

In verse 1177, an Anapæstic, we have 8 elisions; and in 953, an Octonarius, Iambic, 7; in 864, a Senarius, there are 6 elisions; and no doubt an equal number might be found in other lines. In Homer, *Ilias VII.* 31-40, ten lines, there are 8 cases of Hiatus in which there is neither Cæsura nor ictus. Bentley, as has been previously mentioned, attempted to remove the Hiatus in Homer, just as Ritschl attempted to remove it in Plautus. These great scholars both failed in their attempts, seeing that nobody has followed them. Most of the cases of Hiatus in Virgil fall under one or other of the restrictions mentioned above.

Instances of long syllables shortened and short syllables lengthened in Plautus. All the instances of a long vowel shortened in this Comedy amount to 19, viz., *iocōn*, 73 (Septenarius); *uidĕ*, 198 (Senarius); 740 (Septenarius), rule fails; *uidĕn*, 489 (Septenarius); 1160 (Anapæstic); *ualĕ*, 606 (Senarius); *Tacĕ*, 640 (Trochaics); *Manĕ*, 641 (Trochaics); 733 (Septenarius); *erĕ*, 647 (Trochaics), rule fails; *Manĕdum*, 789 (Senarian); *jubĕ*, 852 (Senarius); 1115 (Septenarius); *dedĭ*, 1077 (Anapæstic); *dolĭs*, 1091 (Anapæstics); *loquĭ*, 1101 (Anapæstic); *parĭ*, 1105 (Anapæstics); *probrĭ*, 1165 (Anapæstics); *bonĭ*, 1189 (Anapæstics). Such forms as *satĭn* and *abĭn* do not require to be noticed, for the ending *is* is short, and *s* falling off, the vowel of course remains short; *iocōn* and *uidĕn* (twice) can be accounted for by the rule that *n* final is short, when of course the vowel must be short. There are 9 imperatives, which are used short by Virgil, leaving only 7 long vowels shortened, contrary to the usual practice of poets.

Cujus facta viva vigent nunc, quĭ apud gentes solus. (*Nævius.*)

Scabos atque e verbena sagmina sumpsĕrunt. (*Nævius.*)

Nam plus quaesti facerem, quam quadrinas sĭ haberem molas.

(*L. Pomponius Bononiensis.*)

Short vowels lengthened. *Stultiōr*, 121 (Senarius), under the ictus; *morōr*, 1115 (Septenarius), ictus, Cæsura, and change of speaker; *Latonā*, 888 (Senarius), ictus, followed by a pause; *sorōr*, 1138 (Bacchiac), Cæsura, ictus, and change of speaker; *amatōr*, 1162 (Anapæstics), under the ictus. Virgil often uses such syllables long in Arsis. Four instances of Diæresis, *seriāsti*, 875 (Senarius); *seriāuit*, 947 (Octonarius, Iambic); *iam*, 1054 (Senarius); *proteriūo*, 613 (Trochaics). See *Amph.* 830.

V.—ACCENT, &c.

After an examination of the Metres and Prosody of the *Bacchides*, and the reading of the dull, drowsy, dusty and prosy tomes, in which may be discovered a few facts, (*Apparent rari nantes in gurgite vasto*), written on the Metres of the Latin Comic poets, one is almost inclined to enquire what they are all about, and to agree with the late Professor Blackie; after quoting Erasmus on the subject, who writes, “Vel ab

asinis licebat hoc discrimen discere qui rudentes corripuiunt acutam uocem, imam producunt." "Sunt quidam adeo crassi ut non distinguunt accentum a quantitate, quam sit longe dinersa ratio," he says, "A very slight elocutionary culture would put a stop to such vain talk (*the vain talk being to lengthen a syllable having the accent*): but we have, unfortunately, too many scholars who gather their crude notions on such subjects from a few phrases current in the schools, without ever questioning their own ears, the only proper witness of what is right or wrong in the matter of enunciation. Hence the cumbrous mass of erudite nonsense on accent and quantity under which our library shelves groan; hence the host of imaginary difficulties and impossibilities that birch-bearing men will raise when you tell them to perform the simplest act of perception of which an unsophisticated human ear is capable." Quantity without accent were a monotonous drivel of dreary sing-song; accent without quantity can be likened only to a series of sharp parallel ridges, with steep narrow ravines interspersed, but without the amplitude of grassy slope," &c. (Blackie, *Pronunciation of Greek*).

Whatever errors Plautus has committed in the matter of Hiatus, shortening of long and lengthening of short vowels, are nearly all to be found in the Epic poets, Greek and Latin, whose compositions one would expect to find the most correct. We must never forget that Plautus was engaged in the composition of Comedies in which more freedom is allowed than in Epic poetry. It was in the shortening occasionally of a vowel long by position, *only*, that he differs from other poets—we mean those of the Augustan period, to the rules of whose poetry in this matter it is, under some theory of accentuation, extremely absurd to endeavour to reduce his verses. The reason for this difference has been given in the preceding chapter. Can it be proved that any Latin poet before Plautus followed the rule of position in their poetry with the same strictness as the Augustan poets? This cannot be done. It can be easily shown that many poets, and especially Terence after him, followed his practice, and did not conform to the Greek rule of position.

We need not tire the patience of our readers here with quotations from modern scholars on this matter, with whose arguments we are unable to agree, except in so far as their views have been only recently expounded or have not been noticed by others. As to the Latin grammarians, their views have been cited, discussed, and criticised by Plautine scholars over and over again. The degree of credence to be placed in theories of accentuation in the Latin Comic poets is invariably to be measured by the number of changes to which the texts of these poets are forced to submit; for without such changes they have no existence in fact.

It has been stated above that until it can be shown that the ancient Latins carried on their ordinary conversation in verse, any attempt to prove that their verses were recited in the same way must end in failure. And this is exactly what Mr. Lindsay—and we mention his name with all due respect, since he is doing his best to advance the cause of classical learning—has done in his paper in the "Classical Review" for November, 1892. Reviewing a book of Dr. Franz Skutsch, he says, "We find scattered up and down the pages a more or less defined theory of the versification of Plautus, namely, that it reflected in a singularly close degree the actual pronunciation of colloquial Latin in Plautus' own time, and that, although it was in its essence quantitative, being an imitation of the quantitative metre of the Greeks, it kept as far as possible the metrical ictus in unison with the natural accentuation of every-day speech; so that, if we read aloud a line of Plautus with regard to the metrical beat of

the Spondees and Trochees composing it, we shall have a fair idea of how the same sentence would sound in the ordinary talk of that period. This theory, first definitely formulated, so far as I know, in some articles of mine in the 'Classical Review' of October—November, 1891, will, if it stand, modify," &c. The subjunctive mood is very necessary at the end of this extract. The theory cannot stand, for Plautus himself, the very highest authority on the Metres and Prosody of his own Comedies, has disproved it over and over again in the lines of this Comedy cited above. The theory itself is Bentley's. Its reiteration in this paper of Mr. Lindsay recalls vividly to one's mind the lines of Juvenal:—

“ . . . atque eadem cantabit versibus iisdem;
Occidit miseros crambe repetita magistros.”

But we need not enquire whether Dr. Bentley or Mr. Lindsay was the inventor, for the theory is impossible. Bentley himself says, “for, in the first and third Dipody, irregular accentuation was allowed, seeing that without such a privilege both Latin comedy and tragedy should despair of ever being composed.” “No doubt the ear, even against its will, patiently bears with such an accent, without which not a single scene could ever be composed for the stage; nay, the same necessity had its influence upon the Greeks, and met with the same indulgence.”

A very obvious question to put to the propounders of such theories is, the number of accents to be assigned to each word in the ordinary speech of the ancient Latins? One, two or three? How, for instance, did they pronounce a proper name such as *Archimidem* in ordinary conversation? for in verse 254 it is employed twice, and each time with three accents; *recuperatores* in verse 267 has also three. Was this the correct pronunciation (with three accents) of this proper name and of this word in the ordinary conversation of the ancients? Again, the proper name *Mnesilochus* in verses 203, 243 is accented on both the first syllable and the last, and the same name in verses 215, 259, and 314 has only one accent, on second syllable. That is to say, if Mr. Lindsay himself had been living amongst the ancient Latins he would have had, according to the theory, the gratification of hearing his own name pronounced two or three different ways in the course of a day.

Those who devise such theories for the purpose of bringing the verses of Plautus in the matter of Prosody into line with the poetry of the Augustan period are, in our opinion, engaged in a useless, not to say senseless, pursuit (*aranearum telas texentes*).

In the same paper we find, “that *proinde* is used by Plautus before vowels, *proin* before consonants, with perhaps not a single exception.” *Proinde* is found before a consonant in *Ter. Heaut* 65; *Pers.* iv. 4, 21; and *Amph.* 966; and no doubt other instances of the same kind might be discovered; the latter before a vowel in *Naevius, proin aperte*, and *Proin istae*, *Atius*. We do not believe that the poet shows a preference for the one form more than the other, except in so far as the exigencies of the metre required, any more than other poets. See *Lucret.* ii. 755; iii. 1090; iv. 499, 656, 1000; v. 570, 729, 1041; vi. 601, 620.

In the same paper on Latin Accentuation mentioned above, the writer says, “It would be absurd to take the fact that the metrical ictus falls on a certain syllable of a particular word in a particular line of Plautus as a proof that the natural accent fell on the same syllable in the ordinary pronunciation of the word in Plautus' time—as absurd, in fact, as to suppose that metrical ictus and natural accent always coincide in English lines, or rather a good deal more absurd, seeing that English metre depends

on accent, while Latin metre depended on quantity. But if we find the same word, or the same phrase, invariably used in Plautus with the metrical ictus on the same syllable, and that, too, when there is nothing in the prosodical nature of the word to prevent its occurrence with a different ictus, it is reasonable to suppose that the metrical ictus here reflects the ordinary accentuation."

With the first part of this extract we entirely agree, but no one with even the most elementary knowledge of the verses of Plautus and Terence can assent to the last. The writer is bound to show us, by the citation of verses from the two poets mentioned, that they invariably use (1) *cujas, nostras, &c.*, (2) *addic, adduc, &c.* (the words cited in the paper), with accent on last syllable. This he has not done, therefore we are justified in refusing to accept a theory, in an examination of the metres of this Comedy, however recently revived or devised, which appears to him nothing to support it in these poets. General theories, if they do not admit of proof, are useless to students of the Comic poets. The words given above do not appear to be used so frequently in Plautus, even supposing that they were invariably accented on the last syllable, which has yet to be shown, that they might be taken as a firm basis for a general theory of accentuation. The other instances given in the paper—*posthac, adluc, &c.*, and the case of enclitic *ne*—entirely break down, even in the opinion of the writer himself.

Although it is no part of our duty here to endeavour to disprove a theory for which no proofs have been produced, we have thought it right to examine some instances of the accentuation of *Istic, istuc, and illic*. Out of about 88 cases examined, including the references given in the note to verse 73 of this Comedy, only 23 have the ictus on last. *Istic* and *Illic*, the words relied on by Mr. Lindsay in his paper on Accentuation, occur 30 times where there are only four instances of an ictus on the last syllable. In the passages cited at note on verse 135, *illuc* and *illic* occur 8 times, only three times with accent on last. *Illic* itself occurs 6 times, and only twice accented on last syllable; and there may be other instances of the same kind in the *Bacchides*. (The texts used for the references are Ussing's, Sonnenschein's (Capt.), Fleckeisen's (*Pseud.*), and Davies' and Wagner's *Terence*.)

Plautus and Terence used some Archaic forms in their verses, but also a larger number of modern ones; and their Latin does not differ so much from that of the best period of the literature as is generally supposed. Nor did they write their Comedies, which form a portion, and the most valuable portion, of Latin literature, in vulgar Latin. If the Comedies of Plautus occupied the Roman stage, as is said, for the long period of 400 or 500 years, they must have been literary productions of a high class. They must have been understood by the thousands of all classes of Romans who assembled in the theatres to hear them. Bad or rustic pronunciation does not appear, as far as we know, to be ridiculed in Plautus, unless for the express purpose of making a character appear thoroughly ridiculous, so much as low and vulgar expressions, or bad grammar. This is seen in *Truc. ii. 2*, in which the rustic clown, the Churl, Stratilax, abuses Astaphium in fine style in anything but classic Latin. The student should also examine *iii. 2* of same Comedy, where the same two characters are brought on the scene. It is impossible to believe that the manner of the recitation of these Comedies could have changed during this period, except on the assumption that they were re-written at different times, and it is equally impossible that the ordinary pronunciation of the people could have changed, if it were not the same as that of the literary class, which we are unwilling to admit, to any considerable extent.

For in that case the recitation of the Comedies would not have been understood, and would not have been listened to.

Mr. Lindsay refers us to the Latin grammarians and the Romance languages for an explanation of the accent in the Comedies of Plautus. The former do not give us much light on the subject; and as to the latter, we cannot do better than quote in this connection the words of Ritschl himself from the "Prolegomena." He says, "Omnino tam esse lubricum hoc genus comparationis, nihil ut inde proficias." The languages of most importance under this head are, of course, French, Italian, and Spanish. The accent of the first is always either on the last syllable or on the one before the last, and in words derived from Latin, that is, words not borrowed by scholars from the literary language, it follows very closely the Latin accentuation; the French word invariably retains the Latin accent. And whether the word be from literary or what is called vulgar Latin, the law of accentuation appears to be exactly the same. Though we find a large number of words in vulgar Latin not used by classical writers, it is seen from their French derivatives that the law of accentuation was the same in both. Therefore we conclude that the law of accentuation of Latin-derived words in this language does not advance the theory of those who think that the verses of the Latin Comic poets are to be accented differently from those of the Augustan period a single step. In Italian, words are accented on the ultimate, penultimate, or antepenultimate, and this is the case in literary Latin. For when we find a word, a Latin-derived word, in French or Italian accented on the last syllable, that is exactly the ordinary Latin accent, the last syllable of the original word having fallen off. In Spanish we have words accented on the fourth and sometimes the fifth syllable from the last; but the Spaniards did not get this mode of accentuation either from vulgar or literary Latin. They may have adopted it from some German or Celtic tongue. Spanish words are, of course, also accented on the ultimate, penultimate or antepenultimate.

Until a language becomes literary there is no standard to which accent, orthography, or rules of grammar are referable. And literary Latin was the model not only for the Romance languages, but also for the Teutonic, German and English, whose grammatical terms are not only a close imitation of those of Latin, but we may almost say a copy from them. This is clear not only from the fact that even at the present day writers in the former language are the most diligent, and therefore the best expounders of the laws of the Latin language and of its literature, but also from the facts of the grammar of the language itself. The notion of gender in German, and in almost all the European languages except modern English, is taken from Latin, or at least from Greek through Latin. Certain classes of nouns with particular endings being classed masculine, feminine, or neuter, without any reference to sex; as, for instance, *mädchen, kind, kindlein, frauchen, fraulein, männchen, münnelein söhnechen, weib, wensch*, and others, all neuter, although they designate persons. Also the names of the cases in German are from Latin, and indeed the whole grammatical terminology of that language. This, however, is also generally the case with the other European languages. See Church (*Essay on Dante*, pp. 1, 139). Speaking of the *Divina Commedia*, he says, "More than a magnificent poem, more than the beginning of a language and the opening of a national literature," &c. "And in literature, he had taken as guides and models, above all criticism and all appeal, the classical writers." See also p. 118, &c., of same *Essay*. The three bright Florentine stars that arose out of the darkness and chaos of the middle ages, and founded the modern

literature not only of Italy but of almost every country in Europe, wrote not only Latin, but were all three diligent students of that language and literature.

Some think that after literary Latin was taken to pieces, so to speak, after the breaking up of the Roman Empire, the loss of the literary models and the dispersion of the literary class, the several nations developed their own distinct forms of their respective languages and their methods of accentuation in their own way until, at the revival of learning and the invention of printing, when the old Latin manuscripts began to be discovered and texts of the classics produced and printed, the old models were again available for their guidance. For during the interval in which the several languages were in process of formation, little worthy of the name of literature had been published. Whatever are the facts about these Romance languages, the question of the accent in Spanish does not even yet appear to be finally settled by grammarians and writers of that language.

No civilized nation which has a literature and a language arrived at maturity, as Latin in the time of Plautus, has ever taken the ordinary pronunciation of the common people as the standard. If it is maintained that Plautus did so, then he did what no other writer in any fully developed language ever did. But seeing that the Romans have been called a nation of grammarians, and that Latin grammar was almost one of the exact sciences, it is not possible that the poet mentioned ever did adopt such a standard of accentuation or pronunciation in his verses, even on the supposition that it differed to any great extent from that of literary Latin, which, as has been stated above, has not yet been proved.

PLAUTI BACCHIDES.

ABBREVIATIONS.

- A.*—*Ambrosian Palimpsest.*
Acid.—*Acidalius.*
B.—“*Vetus*” *MS. of Camerarius.*
Ba.—*Manus prima.*
Bb.—*Manus secunda.*
Bc.—*Manus tertia.*
Bent.—*Bentley.*
C.—*Decurtatus, MS. of Camerarius.*
Camer.—*Camerarius.*
D.—*Vaticanus or Ursinianus MS.*
Donat.—*Donatus.*
F.—*Lipsiensis MS.*
Fleck.—*Fleckeisen.*
Gronov.—*Gronovius.*
Guliel.—*Gulielmus.*
Herm.—*Hermann.*
Lamb.—*Lambinus.*
R.—*Ritschl.*
Uss.—*Ussing.*
W.—*Weise.*
Z.—*Editio Princeps.*

PERSONAE.

BACCHIDES SORORES MERETRICES.

A. ATHENIENSIS.

S. SAMIA.

SENEX.

PISTOCLERUS ADULESCENS.

CLEOMACHUS MILES.

LYDUS P.EDAGOGUS.

CHRYSALUS SERVUS.

NICOBULUS SENEX.

MNESILOCHUS ADULESCENS.

PHILOXENUS SENEX.

PARASITUS.

PUER.

ARTAMO LORARIUS.

CATERVA.

PLAUTI BACCHIDES.

∴ ∴ ∴

BACCHIS A.

Connérrite scopis, ágite strenue.

Cum nássiterna et cúm aqua istum impuríssimum ?

∴ ∴ ∴

BACCHIS A.

Ulixem audiui fuisse aerumnosissimum,
 Qui annis viginti érrans a patria ábfuit ;
 Uerum híc adulescens múlto Ulixem ánteit,
 Qui flico errat íntra muros cíuicos.

5

∴ ∴ ∴

Sin léocinium, fácere conlubítumst tibi,
 Uideás mercedis quíd tibist aequóm dari,
 Ne istác aetate mé sectere grátiis.

10

SENEX.

Nam, crédo, quovis éxcantare cór potes.

PISTOCLERUS.

Quíbus ingenium in ánimo utibilest, módicum et
 sine uernílitate.

limaces viri.

Quaé sodalem átque me exércitos habet.

Neque háud subdítíua glória oppidum arbitror.

15

BACCHIS A.

illa méi cognominis fuit.

∴ ∴ ∴

-
1. Charisius, p. 219 K.
 - 2-3. Festus, p. 169. Haec quis, &c.
 - 4-7. Charisius, p. 201 K. q̄ ann̄ XX *Codex*.
 - 8-10. Charisius, p. 200 K. tibi est aecum Char. forte Char. facere Uss.
 11. Nonius, p. 102.
 12. Nonius, p. 342. ignes Non. ingenium Char., p. 206 K.
 13. Nonius, p. 333.
 14. Nonius, p. 6. Charisius, p. 229 K. exercitis Cod. Char. exercitos R.
 15. Donatus ad Ter. Andr. I., 2, 34.
 16. Servius ad Aen., VI, 383. mei FC, mea ceteri.

quidquid est nomén sibi . . .
.
BACCHIS A.
Cupídon te conficit anne amor?
BACCHIS S.
eór meum spés mea,
Mél meum, suáuitudó, cibus, gaúdiúm. 20
.
Sine te amem.
.
Uíncla, uirgáe, molaë, sáeuítudó mala
Fít peior
.
Latrónem, suam qui aúro uitám venditát.
.
BACCHIS A.
Scío spiritum éius maiórem esse múlto, 25
Quam fólles tauríni halítant, quom liquéscunt
Petraé, ferrum ubi fit. Sed quóiatís ést is?
BACCHIS S.
Praenéstinum opíno esse, ita erát gloriósius.
.
Arabós.
.
BACCHIS A.
Ne a quóquam acciperes álio mercedem ánnuam, 30
Nisi áb se, nec cum quíquam limarés caput.
.

17. Servius ad Aen., X, 493.

18. Servius ad Aen., IV, 194. te conficit Daniel apud Serv. tecum saeuus Non., p. 421. te cum sicut Serv. te configit Bothe, te confecit R.

19-20. Nonius, p. 173.

21. Donatus in Ter. Eun. IV, 2, 13.

22-23. Nonius, p. 172.

24. Servius ad Aen. XII, 7.

25. Prisciani fragm. de pronomine (Mus. Rhen., I, p. 316). multa Cod. Vin. Prisc.

26. habeant Prisciani fragm. de pronomine (Mus. Rhen., I, p. 316). Philargyrius ad Virg. Georg. IV, 171. que Cod. Bamberg. Prisc. quod Cod. Darmst. Prisc.

26-27. Philargyrius ad Virg. Georg. IV, 171. halitant Hermann. habent Servius et Philargyrius. cuiatis Priscianus. sed—est is? Uss. tibi uisust? R. ibi Serv.

28. Nonius, p. 474. opinor Codd. Prisc. erit Cod. Vin. et Bamb. Prisc. errat. Cod. Nonii.

29. Charisius, p. 123 K.

30-31. Nonius, p. 334. ex emendatione Merceri. necum quoquam acceperis Nonii libri. Nisi ab se Mercerus.

Bacchides due. Pistoclerus adolescens F. bachides C. om. BD.

ACT I. SCENE I.

PISTOCLERUS ADULESCENS. BACCHIDES DUAE.

PISTOCLERUS.

Síc ut lacte lácti similest.

BACCHIS A.

Quíd, si hoc potis est, út tu taceas égo loquar ?

BACCHIS S.

Lepidé ; licet.

BACCHIS A.

Úbi me fugiet mémoria, ibi tu fácito ut subueniás, soror.

BACCHIS S.

Pól magis metuo, míhi in monendo né defuerit orátio.

35

Pól ego metuo, lúsciniolae né defuerit cántio.

BACCHIS A.

Séquere hac.

PISTOCLERUS.

Quíd agunt dúae germanae méretrices cognómines ?

Quíd in consilio cónsuluistis ?

BACCHIS A.

Béne.

PISTOCLERUS.

Pol haud meretriciumst.

BACCHIS A.

Miserius nihil ést quam mulier.

32. Pompeius Comm. Donat., p. 233. Probus, Inst. II, p. 1445 P. Cleonius, p. 48. simile Pompeius. simile est Probus. similit R. lacti Fleck. Uss. and formerly R.

33. E. B. potis est BCD, potius Z. ut taceas libri. tu Char. eloquar Ba. ego loquar Bb cum reliquis. loquar A. A.B. lepide B. lepide licet cum interpunctione Dousa.

34. E. B. fugiet B. effugiet CD., effugerit FZ. ib in ibi ex ut B.R.

35. A. B. mihi libri. ne defuerit oratio libri. ne defuerit optio Bernaysius. ne defuat oratio Pylades, Camerarius. Oratio ne defuat Hermann.

36. E. B. Pol quoque B. Pol ego quoque CDFZ. Pol ego R. lusciniolene Da. lusciniolene BC. lusciniolene ne Db. defuat Pylades, Hermann.

37. BA. F. space B. me pro hac C. G.B. mertrices D. due D. germane D.

38. concilio libri. consilio R. BA. bene. Pi. pol haud Acidalius. A. bene pol. G. haud B. BA., Pi. or spaces reliqui omnes. haut C. meretricium D. est omnes. meretricium C. meretricium B. meretricium FZ.

PISTOCLERUS.

Quid esse dicis dignius?

BACCHIS A.

Haec ita me orat, sibi qui caueat aliquem ut hominem reperiam 10
 Ab istoc milite, ut, ubi emeritum sibi sit, se reuehat domum.
 Id, amabo te, huic caueas.

PISTOCLERUS.

Quid isti caueam?

BACCHIS A.

Ut reuehatúr domum,

Úbi ei dederit óperas, ne hanc ille hábeat pro ancillá sibi.
 Nám si haec habeat aúrum, quod illi rénumeret faciát lubens.

PISTOCLERUS.

Úbi nunc is homost?

BACCHIS A.

Iam híc, credo, aderit. Séd hoc ídem apud nos réctius 45
 Póteris agere, atque ís dum ueniat, sedéns ibi opperíbere.
 Éadem biberis, éadem dedero tibi, ubi biberis, sáuium.

PISTOCLERUS.

Uíscus merus uostrást blanditia.

BACCHIS A.

Quíd iam?

PISTOCLERUS.

Quia enim intéllego,

Dúac unum expetitís, palumbem; própe harundo alas vérberat, 50
 Nón ego istue facinís mihi, mulier, cónducibile esse árbitror.

BACCHIS A.

Quí, amabo?

39. A. B. dignus DaZ. dignius Db. 40. A. B. Hec DF. que Da. qui Db. 41. Ut istoch
 militem BCD. Ad istunc militem Hermann. Ab istoc milite F. Istoc milite Z. ^cmeritum D. seu
 BCD. se ut *reliqui*. se Pylades. reuecat F. 42. caueam A ut B. caueam A-ut D. caueam aut C.
 caueam BA. ut Z. caueam ut F. reuehatur C. reueatur BD. reueam F. reuehat Z. 43. dederit
 BCD. dederit FZ. 44. haec si B. si haec CDF. si hic Z. 45. Pi. De. homo st B. homo est
reliqui. A. B. credo aderit hic B. sed B. s'CD. apud CFZ. ap' D. ap' B. 46. is dum ueniat
 sedens ibi BCD. is dum ueniat sedens hic FZ. operibere BF. 47. bibes Z. eadem tibi dedero sauium
 Char. ut *pro* ubi B.

48. uostrast B. ūra est CD. uestra est FZ. blandicia CDF. A. B. 49. Duae or Due unum
 expetitís *libri*. Duae me R. perii harundo B. perii arundo CD. prope arundo R. Si harundo Uss.
 pertica alas uerberat A. Palmer, Ribbeck.

50. istuc facinus mihi *libri*. istuch Da. fatinus B. ce esse B.

PISTOCLERUS.

Quia, Bacc̄his, bacchas métuo et bacchanál tuum.

BACCHIS A.

Quíd est, quod metuis? né tibi lectus málitiam apud me suádeat?

PISTOCLERUS.

Mágis inlectum tuúm quam lectum métuo; mala tu es béstia.
Nam húic aetati nón conducit, múlier, latebrosús locus.

BACCHIS A.

Égomet, apud me quídquid stulte fácere cupias, próhibeam. 55
Séd ego apud me te ésse ob eam rem, miles quom ueniát, uolo,
Quía, quom tu aderis, huíc mihiq̄ue haud fáciét quisquam iniúriam.
Tú prohibebis ét eadem opera túo sodali operám dabis,
Ét ille adueniéns tuam me esse amícam suspicábitur.
Quíd, amabo, opticuísti?

PISTOCLERUS.

Quia istaec lépida sunt memorátui; 60
Éadem in usu atque úbi pericelum fáciás, aculeáta sunt;
Ánimum fodicant, bóna distimulant, fácta et famam saúciánt.

BACCHIS S.

Quíd ab hac metuis?

PISTOCLERUS.

Quíd ego metuam, rógitas? Adulescéns homo
Pénetrare huius modi ín palaestram, ubi dámnis desudáscitur,
Úbi pro disco dámmum capiam, pró cursura dédecus? 65

BACCHIS A.

Lépide memoras.

PISTOCLERUS.

Úbi ego capiam pró machæra túrturem,

51. A Quid B. bacchis bacchas Z. bachis bacas B. bachis bachas *reliqui*. bacchanal BZ. bachanal *reliqui*.

52. A. B. est quod *Gronovius*. est quid or est? quid *libri*. metuus C. 53. es tu es B. tu es.

54. etati BDb. ||| etati Da. latobrosus B. latebrosus *ex corr.* B. *reliqui*.

55. BACCH. Saracenus. PISTOCLERUS, CD. om. B cum *reliquis*. quidquid *codices deteriores* Gertz. quid *libri*. si quid Camerarius.

56. Sed C. A Sed B. A Sed D. BA. sed *reliqui*. quom F. cum *reliquis*. 57. quom F. cum *reliquis*. adderis B. 58. prohiberis D. tuo D.

59. tuam medesse C. tuam medesse Da. medesse Dc. tuam me esse B. cum *reliquis*. 60. opticuísti BCD. obticuísti *reliqui*. Pistocl. CD. istec BCDF. laepida CD. memoratui BD memoratua C. memoratu Z. 61. pericelum BCD. periculum *reliqui*. facias B.

62. destimulant B. 63. E. Et quid B. Pist. CD. homo adulescens BCD. adulescens homo Bothius. 64. palestram BCD. penetrem me Bothe, Lysander, Uss. penetrare *libri*. huiusmodi in palaestram, ubi damnis desudascitur *Donatus in Phorm. vii., 1, 20.* desuadascitur C. 65. "habuerunt omnes uisio" Longolius. dampnum D. 66. A. B. Pist. CD. machera BCD.

Úbique inponat in manum alius mihi pro cestu cántharum,
 Pró galea scaphiúm. pro insigni sit corolla pléctilis,
 Pro hásta talus, pró lorica málacum capiam pállium,
 Úbi mihi pro equo léctus detur, seórtum pro seuto ádcubet.
 Ápage a me, apage.

70

BACCHIS A.

Ah, nímium ferus es.

PISTOCLERUS.

Mihi sum.

BACCHIS A.

Malacissándus es.

Équidem tibi do hanc óperam.

PISTOCLERUS.

At nímium prétiosa es operária.

BACCHIS A.

Símulato me amáre.

PISTOCLERUS.

Útrum ego istue iócon adsimulem an sério?

BACCHIS A.

Héia, hoc agere méliust: miles quom húc adueniát, té uolo
 Me áplexari.

PISTOCLERUS.

Quíd eo mihi opus est?

BACCHIS A.

Út ille te uideát, uolo.

75

Scío quid ago.

PISTOCLERUS.

Et pól ego scío quid métiu. Sed quid aís?

BACCHIS A.

Quid est?

67. inponat BC. incestu Da. ĩ manũ C. in manu Z. chantharum B. 68. pro galea Herm. sca-uum Da. scafium DbZ. pectilis BZ. 69. asta BC. talus libri. 70. ubi mihi libri. ubi mi Hermann. pro equo Z. preco DF. pco C. pracco B. accumbet BD. accumbent C. accubet FZ. 71. mea apage BCD. ame apage BbC. amcapage Ba. amici page B. A. ah B. ah ni D. Pist. CD. A B. Malacissandus Z. malacisandus reliqui. 72. BA. F. om BCD. dabo Z. ah B. at reliqui. p̃ciosa or preciosa BCD. es omnes. 73. A. B. simlato B. mea mare CD. utrum verum or iterum C. uerum Z. ego istue iocōn adsimulem BCD. istunc Ba. adsimilem D. 74. A. B. Heia BCD. Eia reliqui. meliust BDb. melius Cda cum reliquis. quam BCD cum reliquis. quom F. 75. mea C. Pi. BA. om CD cum reliquis. G.A.B. quid eo BCD. quid ego Da. quidem reliqui. mihi opus C. mihi opus est BD cum reliquis. A. B. 76. Scio quid ago. G. et pol ego B. G. om. CD. Pi. reliqui. quid BC. qd D. quod reliqui. quid metuo omnes. A. B.

PISTOCLERUS.

Quid si apud te ueniat desubito prandium aut potatio
Forte aut cena, ut solet in istis fieri conciliabulis,
Ubi ego tum adcubem?

BACCHIS A.

Apud me, mi anime, ut lepidus cum lepida adcubet.
Locus hic apud nos, quamuis subito uenias, semper liber est. 80
Ubi tu lepide uoles esse tibi, mea rosa, mihi dicito
Dato, qui bene sit, ego, ubi bene sit tibi, locum lepidum dabo.

PISTOCLERUS.

Rapidus fluuius est hic; non hac temere transiri potest.

BACCHIS A.

Atque ecastor apud hunc fluuium aliquid perdundumst tibi.
Manum da et sequere.

PISTOCLERUS.

Ah, minime.

BACCHIS A.

Quid ita?

PISTOCLERUS.

Quia istoc inlecebrosius 85
Fieri nihil potest, non, ^{non} mulier, uinum homini adulescentulo.

BACCHIS A.

Age igitur; equidem pol nihili facio nisi causa tua.
Ille quidem hanc abducat; tu nullus adfueris, si non lubet.

PISTOCLERUS.

Summe autem nihili, qui nequeam ingenio moderari meo?

BACCHIS A.

Quid est, quod metuas?

PISTOCLERUS.

Nihil est, nugae. Mulier, tibi me emancupo; 90
Tuis sum, tibi dedo operam.

77. ueniat libri. desubito Bb. prandium aut potatio desubito B. 78. ut pro aut C. cena BCFZ. caena D. fieri in istis fieri B. 79. accubem Camerarius. accubam Bb C. accumbam Ba. accubiam D cum reliquis. A. B. om. CD. accumbet BD. accubaes C. accubet reliqui. 81. tu lepide uoles esse tibi libri. 82. Pi. F. Sit. BA. ego F. Dato libri. ubi bene sit libri. 83. Rapidus fluuius est hic libri. non ac Da. non hac Dc. transire BaDa. transiri BbCDb. 84. A. B. castor C. perdundumst B. perdundum est reliqui. 85. et sequere BCD. consequere reliqui. ah F. aha reliqui. minime libri. A. B. inlecebro suis B. illecebosus Z. illecebrosius CDF. 86. nihil libri. adolescentulo C. 87. A. B. 88. tu nullus libri. 89. Summe C. nichili D. nequam CF. 90. E. B. Pi. nihil est Z. nihil est G. B. nihil est. Pist. CDF. nugae C. nuge BD. nunc ego reliqui. mulier tibi B. emancupio C.

BACCHIS A.

Lepidus's. Nunc ego te facere hoc volo :

Ego sorori meae cenam hodie dare uolo niaticam ;

Ego tibi argentum iubeo iam intus efferri foras,

Tu facito, opsonatum nobis sit opulentum opsonium.

PISTOCLERUS.

Ego opsonabo ; nam id flagitium sit, mea te gratia

95

Et operam dare mihi et ad eam operam facere sumptum de tuo.

BACCHIS A.

At ego nolo dare te quicquam.

PISTOCLERUS.

Sine.

BACCHIS A.

Sino equidem, si lubet.

Propera, amabo.

PISTOCLERUS.

Prius hic adero, quam te amare desinam.

BACCHIS S.

Bene me accipis aduenientem, mea soror.

BACCHIS A.

Quid ita, obsecro ?

BACCHIS S.

Quia piscatus meo quidem animo hic tibi hodie euenit bonus.

100

BACCHIS A.

Meus ille quidemst. Tibi nunc operam dabo de Mnesilochó, soror,
Ut hic accipias potius aurum quam hinc eas cum milite.

BACCHIS S.

Cupio.

BACCHIS A.

Dabitur opera. Aqua calet ; intro eamus, ut laues ;

Nam ut in naui uecta es, credo, timida es.

91. A. B. lepidus nunc C. lepidus's nunc Meursius. lepidus nunc ^{es} B. lepidus ^{f, es} nunc D. lepidus es nunc *reliqui*. ego te facere *libri*.

92. cenam hodie BCD. dare B. dari *reliqui*. 93. Ego *libri*. iubeo *libri*. efferri D. ee ferri B. et ferri C. efferri *reliqui*. 94. facito opsonatum nobis sit B. facito nobis obsonatum sit D. facito nobis obsonatum sit C. facito sit nobis obsonatum *reliqui*. sic Z. opsonium B. obsonium *reliqui*. 95. G. B. om. *reliqui*. Ego opsonabo B. obsanabo C. obsonabo *reliqui*. sit meum B. meum sit *reliqui*. tegram C. 96. mihi *libri*. 97. A. B. BA. F. Pi. Z. om. CD. dare nolo dare B. quicquam. G. sine A. sino equidem B. quicquam sine sineo quidem C. quicquam sine sinequidem D. quicquam. sine. BA. sino quidem FZ. 99. E. B. me accipis *libri*. A. B. 100. E. B. 101. A. B. ille quidemst C. ille quidemst D. ille quidem est BF. mnesilo cho soror BD. mnesilochosor C. 102. Ut hic accipias potius aurum *libri*. hinc FZ. 103. E. B. A. B. aqua calet B. aqua calet *reliqui*. 104. in naui BCDb. naui CDa. uectes CD. uecta es BFZ. E. B.

BACCHIS S.

Aliquantúm, soror.
Símul huic nescio quí turbare quí huc it, decedímus. 105

BACCHIS A.

Séquere hac ígitur me íntro in lectum, ut sédes lassitúdinem.

ACT I. SCENE II.

LYDUS SERUOS ET PISTOCLERUS ADULESCENS.

LYDUS.

Iam dúdum, Pistoclére, tacitus té sequor
Spectáns, quas tute rés hoc ornatú geras.
Namque íta me di ament, út Lycurgus míhi quidem
Uidéatur posse hic ad nequitiam addúcier. 110
Quo núnc capessis té hinc aduersúm via
Cum tánta pompa?

PISTOCLERUS.

Húc.

LYDUS.

Quíd, huc? quis istíc habet?

PISTOCLERUS.

Amór, Uoluptas, Uénus, Uenustos, Gaúdium,
Iocus, Lúdus, Sermo, Suáuisuauíatio.

LYDUS.

Quíd tibi commercist eúm dis damnosíssumis? 115

PISTOCLERUS.

Malí sunt homines, quí bonis dicúnt male.
Tu díis nec recte dícis; non aequóm facis.

105. huic BCD. qui turbare qui huc it decedamus BC. te decedamus D. decedimus Hermann.
106. A. B. *om. reliqui.* hanc C. in lectum *libri.* lotum Becker. LIDUS SERUUS. ET PISTO-
CLERUS ADOLESCENS BCD. Lydus seruus. Pistoclerus adulenscens FZ.

108. Spectans quas tu *libri.* spectans quas tute Camerarius. spetarís D. hoc B. 109. di ament
DFZ. ligurgus BCD. 111. te *libri.* aduersa *libri.*

112. huc B. huc lidus. quid C. habet B

114. suavis sauiatio CD. suavis suauiacio B. Suauisauiatio Hermann.

115. commercist B. commercii est CD. díis BCD. damp. nosissumis D. damnosissimus
C. damnosissimis BFZ.

117. nec recte BbCDF. non recte Ba. equum B. equum CD.

LYDUS.

An deus est ullus Suisuisuuiatio?

PISTOCLERUS.

An non putasti esse unquam? O Lyde, es barbarus,
 Quem sapere nimio consui plus quam Thalem. 120
 I, stultior es barbaro Poticio,
 Qui tantus natu deorum nescis nomina.

LYDUS.

Non hic placet mi ornatus.

PISTOCLERUS.

Nemo ergo tibi
 Hoc adparauit; mihi paratumst, quod placet.

LYDUS.

Etiam me aduersus exordire argutias? 125
 Qui si decem habeas linguas, mutum esse addeet.

PISTOCLERUS.

Non omnis aetas, Lyde, ludo conuenit.
 Magis unum in mentest mihi nunc, satis ut commode
 Pro dignitate opsoni haec concurret coquos.

LYDUS.

Iam perdidisti te atque me atque operam meam, 130
 Qui tibi nequiquam saepe monstrauit bene.

PISTOCLERUS.

Ibidem ego meam operam perdidit, ubi tu tuam;
 Tua disciplina nec mihi prodest nec tibi.

LYDUS.

O praeligatum pectus.

PISTOCLERUS.

Odius mihi es.
 Tace atque sequere, Lyde, me.

LYDUS.

Ille sis uide: 135
 Non paedagogum iam me, sed Lydium uocat.

118. suavis sauatio D. suavis sauitio C. suavis suuuiatio B. 119. unquam? o libri. lide
 BCDZ. olide C. 120. talem C. 121. I B. is CDFZ. stultior es BCDF. poticio BCF. potio D.
 122. natu B. 123. hic B. 124. hoc Z. Guyet. haec BC. hec D. michi D. paratum est libri.
 quod B. cui libri. licet C. 125. me aduersus BaBbDb. me aduersus CDAFZ. argucias B. 127.
 etas C. lide BCD. 128. mentest B. mente Da. mente est DbCFZ. 129. opsonii B. obsonii libri.
 coquos Z. 131. nequiquam BC. nequiquam DFZ. sepe BCD. monstrauit C. 132. Ibidem ego
 meam operam perdidit B. ego om. reliqui. 133. nec tibi BZ. neque tibi reliqui. 134. praeligatum
 B. preligatum CDF. mihi es libri. 136. paedagogum libri. lidum BCD.

PISTOCLERUS.

Non p̄r videtur n̄que sit consentāneum.
 Quom h̄c intus intus sit et cum amica adcubet
 Quomque osculetur et conuinae alii adcubent,
 Praesentibus illis paedagogus una ut sit.

140

LYDUS.

An hoc ad eas res opsonatum est, obsecro?

PISTOCLERUS.

Sperat quidem animus; quo eueniat dis in manust.

LYDUS.

Tu amicam habebis?

PISTOCLERUS.

Quam videbis, tum scies.

LYDUS.

Immo neque habebis neque sinam. Iturus sum domum.

PISTOCLERUS.

Om̄tte, Lyde, ac caue malo.

LYDUS.

Quid caue malo?

145

PISTOCLERUS.

Iam excessit mi aetas ex magisterio tuo.

LYDUS.

O barathrum, ubi nunc es? ut ego te usurpem lubens!

Uideo iam nimio multo plus, quam uolueram.

Uixisse nimio satius iam quam uiuere.

Magistron quemquam discipulum miniturier?

Nihil moror discipulos mihi esse iam plenos sanguinis.

Ualens afflicta me uacuum uirum.

150

PISTOCLERUS.

Fiam, ut ego opinor, Hercules, tu autem Linus.

LYDUS.

Pol metuo magis, ne Phoenix tuis factis fuam

Teque ad patrem esse mortuum renuntiem.

155

138. Quom haec intus sit B. cum haec intus intus sit CD. Cum hic intus sit FZ. Quom hic ipsus intus siet Bothius. et cum libri. accumbet B. Quom cenet intus et cum amica amans cubet A. Palmer.
 139. cumque BCD. conuiue BF.

140. praesentibus illis paedagogus una libri. presentibus B. unam D. ut siet libri.

141. opsonatumst B. obsonatum est reliqui. 142. Pi. om. D. eueniat libri. diis BFZ. manust B. manu est reliqui. 143. PISTOCLERUS Habebis D. quom F. cum reliqui. tum CDFZ. tunc B. 144. iturus sum libri. i cursim Goetz. 145. Ly. om. CDa.

146. etas CD. magisterio BCD. 147. baratrum libri. nunc es libri.

148. uideo libri. uideo iam nimio R. 149. sacius est BC. sacius est D. satius est FZ.

151. nichil D. mor D. moru C. moror B. esse iam libri.

152. afflectat Da. affictat B. afflicta reliqui. uacuum B. uacuum D. uacuum reliqui. uirum DaF. 153. Fiam ut ego B. fiam ut ego CDaDe. fiam ut & ego D. ercules CD. ercules B. 154. fuam BDbF. suam CDa. 155. emortuum Ba. mortuum CDZ.

PISTOCLERUS.

Satis historiarumst.

LYDUS.

Hic vereri perdidit.

Compéndium edepol háud acetate optábile

Fecisti. quom istanc nactus's inpuđéntiam.

Oecisus hic homost. Écquid in mentémst tibi,

Patróm tibi esse ?

PISTOCLERUS.

Tibi ego an tu mihi séruos es ?

160

LYDUS.

Peiór magister te istaec docuit, nón ego.

Nimio és tu ad istas rés discipulus dócilior

Quam ad illa quae te dócui, ubi operam pérdidi.

Edepol fecisti fúrtum in acetatém malum,

Quom istaec flagitia mé celaustí ét patrem.

165

PISTOCLERUS.

Istac tenus tibi, Lýde, libertás datast

Orátionis. Sátis est; sequere me ac tace.

ACT II. SCENE I.

CHRYSALUS SERUOS.

Eriis patria sálue, quam ego biénnio,

Post quam hinc in Ephesum ábii conspicio lubens.

Salúto te, nicíne Apollo, qui aédbus

Propinquos nostris ádcolis, veneróque te,

Ne Nicobulum mé sinas nostrúm senem

Prius cónvenire quám sodalem uiderim

Mnesílochi Pistoclérum, quem ad epístolam

Mnesílochus misit súper amica Baccchide.

170

175

156. historiarumst B. historiarum est CFZ. istoriarum est D. uere B. 157. Compedium BCD. compendiu Bb mg. haut Ba. aut C. haud BbDFZ. 158. cum libri. nactus inpuđenciam Bb. inpuđenciamactus inpuđenciam Ba. nactus inpuđentiam CD. nactus es inpuđentiam FZ. 159. homo est libri. et quid C. mentem est B. mente est reliqui. 160. an tu CDFZ. aut B. 161. ista et C. ista ec D.

istec FZ. 162. testu Ba. estu B. discipulis D. 163. que CDF. 164. furtum BCDB. fustum Da. in acetatem CDe. in actatum Da. in ctatem (B). in acetate B. 165. Quom (B). Cum B cum reliquis. istec CDF. cela . . . isti Da. cela . . . Db. 166. Iste tenus B. tibi lide libertas datast

B. lyde F. lida (B). tibi id delibtas datae Da. datae Db. ubi id delibertas data est C. 167. est. Orationis satis est ante Beroaldum et Meursium. me hac ac BCD. me kac ac (B). me ac FZ. CHRYSALUS SERUUS BCFZ. om. Da. CRYSALUS SERUUS Db. 169. postquam libri. ephesum Z. efesum CD. effesum B. lumbens C. 170. apolle C. edibus BCF. 171. Propinquus BDbZ. propinquus CDaF. accollis C. ueneroque BaCDZ. uenerorque BeF. 172. nicobulum DFZ. 173. (conuenire) en e corr. B. 164-167. redeunt in B. 174. Mnesilohi B. epistolam libri. 175. Mnesilocus B. mnesilochis C. baccchide BCD. PISTOCLERUS ADOLESCENS. CHRYSALUS SERUUS BCDBF. CHRYSALUS C. om. Da.

ACT II. SCENE II.

PISTOCLERUS ADULESCENS. CHRYSALUS SERUOS.

PISTOCLERUS.

Mirúmst me, ut redeam, te ópere tanto quæesere,
 Qui abíre hinc nullo pácto possim, sí uelim;
 Ita mé uadatum amóre uinctumque ádtines.

CHRYSALUS.

Pro di ímmortales, Pístoclerum cónspicor.
 O Pístoclere, sálue.

PISTOCLERUS.
 Salue, Chrýsale.

180

CHRYSALUS.

Compéndi uerba múlta iam faciám tibi.
 Uenire tu me gáudes; ego credó tibi.
 Hospítium et cenam póllicere, ut cónuenit
 Peregre áduenienti; ego autem uenturum ádnuo.
 Salútem tibi ab sodáli solidam núntio.
 Rogábis me, ubi sit. Uíuit.

185

PISTOCLERUS.

Nempe recté ualet?

CHRYSALUS.

Istúe uolebam ego éx te percontárier.

PISTOCLERUS.

Qui scíre possum?

CHRYSALUS.
 Núllus plus.

PISTOCLERUS.

Quemnam ád modum?

CHRYSALUS.

Quia, si illa ínuentast, quam ille amát, uiuit recte ét ualet;
 Si nón ínuentast, mínus ualet moribúndusque est.
 Animást amica amánti; si abest, núllus est;

190

176. Pist. Db. Mirunst B. Mirum est *reliqui*. quesere BCDa. querere DeFZ. 177. kinc Ba. 178. victumque F. adtines BCD.

179. Ch. om. C. pro DeZ. inmortales BCD. 180. Opisto. dere C. Pistocler^h D. crisale D. chrisale Bb. chrisele Ba. 181. Compendii BC. compendio DFZ.

182. Uenireme B. Venire tume C. 183. Hospicium BD. ut uenit De. 184. Peregre B. adnuo BCZ. adno^u D. 185. ab sodali *libri*. 186. me ubi sit. uiuit. Pi. BDFZ. me sed uiuit. Pisto- clerus C. 187. percuncharier B. 189. Qui^a si Ba. inuenta est *libri*. quam ille amat uiuit recte et ualet *libri*. uit uiuit B. et om. D. et recte Z. 190. moritundus est Camer. Bent. 191. animast B. anima est *libri*.

Si adést, res nullast, ípsus est nequam ét miser.
Sed tú quid factitásti mandatis super?

PISTOCLERUS.

Egone út, quod ab illo ádtigisset núnctius,
Non ímpetratum id áduenienti ei rédderem? 195
Regiónes colere máuellem Acherúnticas.

CHRYSALUS.

Eho, an ínuenisti Bácchidem?

PISTOCLERUS.

Samiám quidem.

CHRYSALUS.

Uide, quáeso, ne quis tráctet illam indiligens;
Seis tu, út confringi uás cito Samiúm solet.

PISTOCLERUS.

Iamne út soles?

CHRYSALUS.

Dic, úbi ea nunc est, óbsecro. 200

PISTOCLERUS.

Hic, éxeuntem me únde adspexistí modo.

CHRYSALUS.

Ut istúe est lepidum! próxumae uiciníae
Hábitat. Et quidnam méminit Mnesilochí?

PISTOCLERUS.

Rogas?

Immo únice unum plúrimum pendít.

CHRYSALUS.

Papae.

PISTOCLERUS.

Immo út eam credis? misere amans desíderat. 205

CHRYSALUS.

Scitum ístue.

192. res nullast B. res nulla est CDF. ipsius C. 194. Egoutⁿ Ba. illo attigisset *libri*.
196. mauelle colere mauellem B. achaerunticas Ba. 197. bachidem *libri*. samiam *libri*.
198. queso BCDF. indiliens^g Ba. 199. Seis tu ut *libri*. confringi ||| B. 201. de aspexisti B. 202.
proxime uiciniae C. proximae uiciniae B. proximé uicine D. proxume F. 203. et quidnam *libri*.
aequidnam Pius. Mnesilochum D. rogitas B. 204. prurími Ba. plurimi Bb *cum reliquis*. pape
BCDF. 205. eum *libri*. eam Acidalius. misere Acidalius. miserae Bb. misera BaCDFZ.

PISTOCLERUS.

Immo, Chrýsale, hem non tantulum
Umquam íntermittit témpus, quin eum nóminet.

CHRYSALUS.

Tanto hércle melior

PISTOCLERUS.

Ímmo

CHRYSALUS.

Immo hercle ábiero

Potiús.

PISTOCLERUS.

Num inuitus rém bene gestam audís eri?

CHRYSALUS.

Non érus, sed actor mihi cor odio saúciat. 210
Etíam Epidicum, quam ego fábulam aequé ac me ípsam amo,
Nullam aequé inuitus spécto, si agit Pélió.
Sed Báčchis etiam fórtis tibi uisást?

PISTOCLERUS.

Rogas?

Ni náctus Uenerem essem hánc Inonem dícerem.

CHRYSALUS.

Edepól, Mnesiloche, ut hánc rem natam esse intóllego, 215
Quód amés, paratumst, quód des, inuentóst opus.
Nam istoc fórtasse aurumst ópus.

PISTOCLERUS.

Philippeó quidem.

CHRYSALUS.

Atque eó fortasse iam ópus est.

PISTOCLERUS.

Immo etiám prius;

Nam iam húc adueniet miles, et milés quidem
Qui de ámittunda Báčchide aurum hic éxigit. 220

CHRYSALUS.

Ueniát, quando uolt, átque ita ne mihi sít morae.
Domí est; non metuó nec quoiquam súpplico,

206. chrisale e corr. B. chrisale hem non *libri*. tantulum F. 208. ercle BD. melior bachis *libri*. bachis om. Bothius Herm. 209. gestam at audis B. 210. erus BCD. res Bothius. michi D.

sauciat e corr. B. 211. eque BCD. 212. eque BCD. ait D. pelio BCD. 213. etiam etiam B. uisast B. uisa est *reliqui*. 214. nactus BCD. dicerem *libri*. 215. mnesilokhe B. mnesilolhe Ba. hanc rem natam esse *libri*. rem natam esse C. 216. paratum st B. paratum est *reliqui*. quod des e corr. B. inuento st B. inuento est *reliqui* 217. istic FZ. istoc BCD. aurum est opus BCD. auro est opus FZ. aurost opus R. Philippeo FZ. Filipeo BCD. 218. iam opus est *libri*.

219. et miles quidem. *Pistoclero continuant libri*. *Chrýsalo tribuit Gulielmius, Bentley*. et miles quidem? Bentley. 220. admittenda CbZ. 221. ueniát *libri*. uult *libri*. ne mihi BCD. more D. more C. 222. Domi st B. domi est *reliqui*. nec quoiquam B. nec cuiquam *reliqui*. subplico D.

Dum quidem hoc nalebit pectus perfidiā meam.
Abi intro; ego hic curabo. Tu intus dicito
Mnesilochum adesse Bāchidi.

PISTOCLETUS.

Faciam, ut iubes.

225

CHRYSALUS.

Negotium hoc ad me adinet aurarium.
Mille et ducentos Philippos tulimus aureos
Epheso, quos hospes debuit nostro seni;
Inde ego hodie aliquam machinabor machinam,
Unde aurum exfaciam amanti erili filio.
Sed foris concrepuit nostra. Quinam exit foras?

230

ACT II. SCENE III.

NICOBULUS SENEX. CHRYSALUS SERUOS.

NICOBULUS.

Ibo in Piraeum; nisam, eequae aduenerit
In portum ex Epheso nauis mercatoria.
Nam meus formidat animus, nostrum tam diu
Ibi desiderare neque redire filium.

235

CHRYSALUS.

Extexam ego illum pulcre iam, si di uolunt.
Haud dormitandumst; opus est chryso Chrysalo.
Adibo hunc, quem quidem ego hodie faciam hic arietem
Phruxi; itaque tondebo auro usque ad uivam cutem.
Seruos salutat Nicobulum Chrysalus.

240

NICOBULUS.

Pro di immortales, Chrysale, ubi mihist filius?

223. pectus pectus C. 224. abintro C. dicito BCD. 225. mnesilochum D. hu e corr. B. Ad esse BD. 226. hoc ad me *libri*. adinet aurarium CD. attinet B. 227. philippos attulimus *libri*. Philippum attulimus Bothius. tulimus R. 228. hospes e corr B. ospes D. 229. machinam B.

230. Unde aurum *libri*. erili Ce. 231. sed BD. s' C. NICOBALUS SENEX. CHRISALUS *SERRUS* B. om. CDa. NICOBOL' S. CRIS. SER. Db. Nicobolus Senex. Chrysalus Seruus FZ. 232. Nicobolus BD. pireum BCD. et quae C. eequae *reliqui*. deucnerit A. Palmer. 236. pulchre *libri*. h e corr. B.

237. haud *libri*. dormitandum st B. dormitandum est *reliqui*. chryso C. chriso D. h e corr. B. Chrysalo C. ckrisalo B. chrisali Da. chrisalo Db. 239. phruxitaque D. phrix itaque tondebo B. phruxi itaque tondebo F. phryxi itaque tondebo Z. 240. seruus *libri*. salutet Ca. nicobolum BD. ckrysalus B. 241. pro De. immortales B. chrisalc h e corr. B. mihi st B. mihi est *reliqui*.

CHRYSALUS.

Quin tú primum salútem reddis, quám dedi?

NICOBULUS.

Salué. Sed ubinamst Mnésilochus?

CHRYSALUS.

Uiuít, ualet.

NICOBULUS.

Uenítne?

CHRYSALUS.

Uenit.

NICOBULUS.

Eútax, adpersísti aquam.

Benene úsque naluít?

CHRYSALUS.

Páneratice atque athlétiçe.

245

NICOBULUS.

Quíd hóc, qua causa éum in Ephesum míseram?
Accépitne aurum ab hópíte Archidémide?

CHRYSALUS.

Heu, cór mi et cerebrum, Nicobule, finditur,
Istíus hominis úbi fit quaque méntio.
Tunc hópitem illum nóminas hostém tuum?

250

NICOBULUS.

Quid ita, óbseero hercle?

CHRYSALUS.

Quía edepol certó scio.

Uolcánus, Sol, Luná, Dies, díi quáttuor,
Scelestiorem nállum inluxere álterum.

NICOBULUS.

Quamne Árchidemidém?

CHRYSALUS.

Quam, inquam, Archidémidem.

ⁱ
242. quantu D. primum salutem *libri*. 243. ubinam st B. ubinam est *reliqui*. mnesilochus B. mnesilochis C. mnesilogus D.

244. euax aspersisti aquam Charisius, p. 240 K. 245. adletice D.

247. hospide C. ospide Da. ospite Dc. 248. eu BCD. heu FZ. nicobole *libri*. 249. sit Da. fit Db. quaque *libri*. 250. tum D. ospitem D. 251. hercle Da. ercle B. certo B. certe *reliqui*. 252. uulcanus *libri*. Luna Sol, Dies Guyet, R. sol luna dies *libri*. dei BDb. diei CDa. di Herm. quatuor BDF. 253. scelestiarulluxere *corr. in scelestiorem illuxere scr.* Da. nullum *om.* Da. *sup. scr.*

^e
De. inluxure B. illuxere *reliqui*. 254. Quam ne B. Quam ni CDa. Quemne Db. archidemidem h e *corr.* B. quam inquam BCDA. quem inquam Db. arekidemidem B.

NICOBULUS.

Quid fécit?

CHRYSALUS.

Quid non fécit? quin tu id mé rogas?

255

Primúndum infitias íre coepit filio,

Negáre se debére tibi trióbulum.

Contínuo antiquom hóspitem nostrúm sibi

Mnesilochus aduocáuit, Pelagoném senem;

Eo práesente homini extémplo ostendit súmbolum,

260

Quem túte dederas ad eum ut ferret filio.

NICOBULUS.

Quid, úbi ei ostendit súmbolum?

CHRYSALUS.

Infit dicere

Adúlterinum, et nón eum esse súmbolum;

Quotque innocenti dixit contumélias!

Adúlterare eum aiébat rebus ceteris.

265

NICOBULUS.

Habétin aurum? id mihi diei uolo.

CHRYSALUS.

Postquám quidem praetor récuperatorés dedit,

Damnátus demum, uí coactus réddidit

Ducéntos et millé Philippum.

NICOBULUS.

Tantum débuit.

CHRYSALUS.

Porro étian auscultá púgnam quam uoluit dare.

270

NICOBULUS.

Etiámne est quid porro?

CHRYSALUS.

Em, áccipe, trina haec núne erit.

NICOBULUS.

Decéptus sum; Autolyco hóspiti aurum crédidi.

255. Nic. om. C. 256. Nic. C. primundum F. cepit BCD. 258. antiquum *libri*. hospitum Da. 259. Mnesilochus Ba. mnesilochis C. mnesilogus D. 260. presente B. symbolum B. sim-
bolum CD. sumbolum R. 263. et non eum *libri*.

264. quodque C. 265. eum *libri*. aiebat BD. alebat C. caeteris BC.

266. Habet in CZ. Kabet in B. Hab $\tilde{\alpha}$ in D. Habetin F. 267. pretor BCDb. precor Da.

268. damnatus Da. demum BDC. deocin C. de otium Da. 269. ducentos et mille philippum *libri*.

271. Etiamnest? quid B. Etiamne est quid *reliqui*. em B. Hem CDFZ. accipe trina BCDf. accipitrina Herm. 272. autolico Scutarius. auilico CD. auiloco B. Autolyco Camer.

CHRYSALUS.

Quin tu aúdi.

NICOBULUS.

Immo, ingenium ávidi haud pernoram hóspitis.

CHRYSALUS.

Postquam áurum abstulimus, ín nauem conscéndimus,
 Domúm cupientes. Fórte ut adsedi ín stega,
 Dum circumspecto, átque ego lembum cónspicor
 Longúm, strigosum, máleficum exornárier.

275

NICOBULUS.

Perii hércle; lembus ille mihi laedít latus.

CHRYSALUS.

Is erat communis cum hóspite et praedónibus.

NICOBULUS.

Adeón me fuisse fúngum, ut qui illi créderem,
 Quom mi ípsum nomen éius Archidémides
 Clamáret dempturum ésse, sí quid créderem.

280

CHRYSALUS.

Is lémbus nostrae náui insidiás dabat.
 Occépi ego obseruáre eos, quannam rém gerant.
 Intérea e portu nóstra nauis sóluitur.
 Ubi pórtu eximus, hónines remigió sequi,
 Neque aués neque uenti cítius. Quoniam séntio,
 Quae rés gereretur, náuem extemplo státuimus.
 Quoniam uident nos stáre, oceperúnt ratem
 Turbáre in portu.

285

NICOBULUS.

Édepol mortalís malos.

Quid dénique agitis?

290

CHRYSALUS.

Rúrsum in portum récipimus.

NICOBULUS.

Sapiénter factum a nóbis. Quid illi póstea?

273. NICOBALUS B. immo libri. ingenium auidi BD. ingenii auidi C. haut Ba. haud reliqui. hospitis B.

274. Postquam t e corr. B. in nauem conscendimus libri. 275. domum libri. domi R. 276. circum specto libri. adque B. 277. Longum st rigorem maleficum B. strigorem Festus, Fritzsich, Dacer. triremem A. Palmer. est reliqui. exornarier B. 278. hercle B. ille Ba. ledit omnes. 279. predonibus B. 280. me eé fuisse CD. crederem om. C. credere Da. 281. Qum B. cum reliquis. archidemidis dem e corr. B. 282. dempturus Da. quod Db. 283. lembus nostrae navi libri. 284. hoc coepi C. obseruare B. 287. quoniam Z. qm BCD.

289. Quoniam Pylades. qm CD. Qum B. 290. Turbare in portu libri. mortalís omnes. 292. qui Da.

CHRYSAIUS.

Reuórsionem ad térram faciunt uésperi.

NICOBULUS.

Aurum hérele auferre uólueré; ei rei operám dabant.

CHRYSAIUS.

Non mé fefellit, sénsi; eo exanimatús fui.

295

Quoniám uidemus aúro insidias fieri,
Capimús consilium cóntinuo. Postrídie
Auférimus aurum ómne illis praeséntibus,
Palam átque aperte, ut illi id factum scíscerent.

NICOBULUS.

Scite hérele. Cedo, quíd illi?

CHRYSAIUS.

Tristes ilico.

300

Quom extémplo a portu íre nos cum auro uident,
Subducunt lembum cápítibus quassántibus.
Nos ápuđ Theotimum ómne aurum depósuimus.
Qui illíc sacerdos ést Dianae Éphesiae.

NICOBULUS.

Qui istíc Theotimumst?

CHRYSAIUS.

Mégalobuli filius,

305

Qui núnc in Ephesost Éphesiis caríssimus.

NICOBULUS.

Ne ille hérele mihi sit múlto tanto cáríor,
Si me illo auro tánto circumdúxerit.

CHRYSAIUS.

Quin ípsa in aede Díanaí cónditumst;
Ibidém publicitus séruant.

293. Reuersionem Da. ad alteram Da. 294. ercle BCD. dabant om. C.

295. sensi C. exanimatus libri. ex animatus B. 296. Chris. Da. om. Db. Quoniam D Pylades. Qum B. quó C. uidimus libri. uidemus Gruter.

297. postídie B. post trídíe C. 298. aurum libri. illis libri. presentibus BCD. 299. scirent Ba. 300. sic ite C. ercle B. ^{ercle} crede Da.301. Qum B. qm̄ C. qum Da. ^a qum De. 302. quassantibus. 303. theotimum BCD. deposuimus Acidalius. deposuimus libri. 304. diane BCD. dianae Z. effiboesie D. 305. theotimum est BCD. megalobuli BCD F Uss. Gertz. megaloboli Z.

306. epheso st B. epheso est reliqui. ephesiis e corr. B. karissimus B. carissimus reliqui. 307. ercle BCD. multo mu e corr. B. 308. me illo libri. circumduxerit F. circumduxeris D. 309. in ipsa libri. ede dianae B. ede diane CD. in capse aede deae R. aede deae Herm. Ephesiac om. Uss. conditum st B. est reliqui.

NICOBULUS.

Occidistis me;

310

Nimio híc priuatim séruaretur réctius.
Sed níhilne adtulistis inde aurí domum?

CHRYSALUS.

Immo étiam; uerum, quántum adtulerit, néscio.

NICOBULUS.

Quid, néscis?

CHRYSALUS.

Quia Mnesílochus noctu elánculum

Deuénit ad Theotímum nec mihi crédere
Nec quóquam in nauí uóluit, eo ego néscio
Quantillum adtulerit; uérum haud permultum ádtulit.

315

NICOBULUS.

Etiám dimidium cénset?

CHRYSALUS.

Non edepól scio;

Uerum haúd opinor.

NICOBULUS.

Férte partem tértiam?

CHRYSALUS.

Non hércle opinor; uérum uerum néscio.
Profécto de auro níhil nisi néscio.
Nunc tíbimet illuc náui capiundúmst iter,
Ut illúd reportes aúrum ab Theotímó domum.
Atque héus tu.

320

NICOBULUS.

Quid uis?

CHRYSALUS.

Ánulum gnátí tui

Facito út memineris férre.

NICOBULUS.

Quid opust ánulo?

325

CHRYSALUS.

Quia íd signumst cum Théotímo, qui eum illi ádferet,
Ei aúrum ut reddat.

311. hic *libri*. 312. nihilne BC. nichilne D. 314. mnesilogus D. 316. cuiquam *omnes*.317. Quantulum *libri*. Quantum ille Hermann. adtulerit D. haud *omnes*.318. noedepol Ba. noedepol Bc. 320. Non *om*. C. ercle BCD. 322. Nunc BC. Nec D. tíbimet *m e corr* B. capiundum st B. capiundum est CD.323. theothimum C. 324. quod D. 325. opust B. opus C. 326. Quiasignum st cum theothi-
mo B. quia id signum est cum theotimo *reliqui*. adferret B. adfert CD. afferet Camerarius.
adferat Uss.

NICOBULUS.

Mémínero, et recté mones.

Sed díuesnest istic Théotimus?

CHRYSALUS.

Etiám rogas?

Quine aúro habeat sóccis suppaetúum solum?

NICOBULUS.

Cur íta fastidit?

CHRYSALUS.

Tántas díuitiás habet :

330

Nescít, quid faciat aúro.

NICOBULUS.

Mihi dederít, uelim.

Sed quí praesente id aúrum Theotimó datumst?

CHRYSALUS.

Populó praesente; nállust Ephesi, quín sciat.

NICOBULUS.

Istíc sapienter sáltem fecit filíus,

Quom díuiti homini id aúrum seruandúm dedit;

335

Ab eó licebit quámuis subito súmerc.

CHRYSALUS.

Immo hém tantisper núnquam te morábitur,

Quin hábeas illud, quó die illue uéneris.

NICOBULUS.

Censébam me eefugísse a uita márituma,

Ne náuigarem tándem hoc aetatis senex.

340

Id mihi haúd utrum uelim licere intéllego;

Ita béllus hospes fécit Archidémidcs.

Ubi núnc est ergo méus Mnesilochus filius?

CHRYSALUS.

Deos átque amicos íit salutatum ad forum.

327. Nic. D. 328. diuesne est istic theotimus *libri*. diues^{ne} D. theothimus B. 329. Qui auro habeat soccis. suppaetum B. subpaetum CDb. subpaetum Da.

330. Qur B. Cur CD. 331. quid B. qui C. qui D. auro aliquid C. dederit *libri*. 332. praesente or psente BCD. datum st B. datum est *reliqui*.

333. presente B. nullust B. nullus est *reliqui*. effesi BCD. sicut C.

334. fé C. 335. quom F. *cum reliquis*. 337. hem *libri*. te morabitur BCD.

338. illud d e *corr.* B. illum C. quo die BCD. 339. eefugísse e *corr.* B.

341. Id mihi aut utrum uerim B. haúd utrum uelim licere B *arg.* id mihi haúd utrum uelim CD. 342. ospes D. ospes C. 343. mneselochus D. mneselochus C. 344. iit B. iit *reliqui*.

NICOBULUS.

At ego hinc ad illum, ut cónueniam, quantúm potest.

345

CHRYSALUS.

Illést oneratus récte et plus iustó uehit.

Exórta hæc tela nón male omninó mihihist,

Ut amántem erilem cópem facerem filium.

Ita féci, ut auri quantúm uellet, súmeret,

Quantum autem lubeat réddere, ut reddát patri.

350

Senéx in Ephesum íbit aurum arcéssere;

Hic nóstra ageitur aétas in malacúm modum,

Si quídem relinquet néque secum abducét senex

Med ét Mnesilochum. Quás ego hic turbás dabo!

Sed quíd futurumst, quom hóc senex rescúerit?

355

Quom se éxcurrísse illuc frustra scúerit

Nosque aúrum abusos, quíd mihi fiet póstea?

Credo hércle, adueniens nómen mutabít mihi

Faciétque extemplo Crúcisalum me ex Chrýsalo.

360

Aufúgero hércle, sí magis usus uénerit.

Si eró reprehensus, mácto ego illum infortúnio.

Si illi sunt uirgæ rúri, at mihi tergúm domist.

Nunc íbo, erili filio eius hanc fabricám dabo

Super aúro amicaque eíus inuenta Bácschide.

ACT III. SCENE I.

LYDUS SERUOS.

Pándite atque aperíte propere iánuam hanc Orci, óbsecro;

365

Nam équidem haud aliter ésse duco; quíppe qui nemo áduenit,

Nísi quem spes reliquere omnes, ésse ut frugi póssiet.

Bácschides non Bácschides sed bácschæ sunt acérrumæ.

Ápage istas a mé sorores, quæ hómínium sorbent sánguinem.

345. hinc ad illum *libri*. conueniam *libri*. 346. ille est *libri*. honeratus D. iusto^v-D. sícum
 D *mrq.* 347. omnino mihi est BD. omni. ñ mihi est C. 348. copem Scutarius. quopem BD.

quiopem C. utamanti erili opé faceré filio B *mrq.* 351. ibi taurum D. arcessere D. arcessere BC.

352. etas CD. malaeum C. 354. Med et B. Medet CD. Me det Ca.

355. futurum st B. futurum est *reliqui*. quom F. *cum reliquis*.

356. quom FZ. *cum reliquis*. excurrísse D. excurrísse C. 358. erele BD. 359. crisalo BCD.
 361. macto ego BCD. 362. uirge CD. domi st BD. domi est C. 363. filio eius BCD. 364. ami-
 caque que *e corr.* B. LIDUS SERUUS BD. *om.* C. Lydus Seruus FZ. 365. Lidus andite C.

366. quípe Ba. quípe^p Bc. quo Lambinus. qui B. cui *reliqui*. nemo *e corr.* D.

367. relinquere C. frugi BC. frui D. possidet C. 368. bache BCD. acerrumæ B. 369. istas
sup. scr. B. que BD.

Ómnis ad perníciam instructa dómus opime atque ópipare ; 370
 Quæ ut adspexi, mé continuo cóntuli protinam ín pedes.
 Égone ut hæc conelúsa gestem cléneulum? ut celém patrem,
 Pístoclere, túa flagitia aut dámna aut desidiábula,
 Quibus patrem et me téque amicosque ómnes adflictás tuos?
 Ád probrum, damnúm, flagitium adpéllere una et pèrdere, 375
 Néque mei neque té tui intus púditumst factis, quæ facis,
 Quibus tuum patrém meque una, amicos, adfinis tuos
 Túa infamiá fecisti gérufigulos flágití.
 Núne prius quam malum ístoc addis, eértumst, iam dicám patri.
 Dé me hanc eulpam démolibor iam ét seni faciám palam, 380
 Út eum ex lutulénto coeno própere hinc eliciát foras.

ACT III. SCENE II.

MNESILOCHUS ADULESCENS.

Múltimodis meditátus egomet mécum sum et ita esse árbitror ;
 Hómíni amico, quíst amicus íta uti nomen póssidet,
 Nísi deos ei nihil præstare. Id ópera expertus sum ésse ita.
 Nám ut in Ephesum hine ábii — hoc factumst férme abhine 385
 biénnum —
 Éx Epheso huc ad Pístoclerum meúm sodalem lítteras
 Mísi, amicam ut mi ínueniret Bácehidem. Illum intéllego
 Ínuenisse, ut séruos meus mihi núntiauit Chrýsalus.
 Cóndigne is, quam téchnam de auro aduórsum meum fecit patrem,
 Út mihi amanti eópia esset! Sed égo me video incédere. 390
 Nám pol quidem meo ánimo ingrato hómíne nihil impénsiust.

370. permitiem Ba. pernitiem BbCD. opipare libri. 372. hæc conclusa B. hæc conclusi C. clusa D.

373. desidiabola D. 374. omnes libri. omnis Non. affectas Z. adflictas B. affictas Ca. afflictas CbD. 375. appellare F.

376. mei BCDB. me Da. te tui libri. puditum st B. puditum est reliqui. factisque CD. factis q' Ba. 377. adfinis B. affinis C. affines D.

378. Tua libri. geruli figulos BCD. flagitii libri. 379. malum istoc R. Herm. adis Z. addis Pylades. certum st B. certum est reliqui. 381. Ut eum libri. Ut suam A. Palmer. ceno B. eliceat D. MNESILOCHUS ADULESCENS BDFZ. MNESILOCHUS B. om. C. 382. Mnesilochus C.

Multimodis Camerarius. Multis modis libri. arbitros D. 383. quest B. qui est reliqui. 384. nihil libri. prestare BCD. esse ita CDFZ. ita esse B. 385. habii D. factum st B. factum est reliqui. 386. sodalem meum libri. meum sodalem Camerarius. 387. mihi libri. in pro ut Ca. 388. Seruus meus mihi libri. Seruos Herm. krisalus B. chrisalus D. 389. tecnam BCD. tecnam FZ. aduorsum B. aduersum reliqui.

391. quidem meo libri. impensius st Ba. impensius st Bc. impensius est CD.

Málefactorem amítti satius quám relinqui béneficum.
 Nímio praestat ípendiosum té quam ingratum díeier.
 Íllud laudabúnt boni; hoc etiam ípsi culpabúnt mali.
 Quá me causa mágis cum cura esse éadem obuigilato ést opus. 395
 Núnc, Mnesiloche, spécimen specitur, núnc certamen cérnitur,
 Síсне necne, ut éссе oportet, málus, bonus, quoi quoúsmodi,
 Íustus, iniústus, malignus, lárgus, comis, incómmodus.
 Cáute sis te superáre seruom síris faciundó bene.
 Útut eris, moneo, háud celabis. Séd eccos uideo incédere 400
 Pátrem sodalis ét magistrum; hinc aúscultabo, quám rem agant.

ACT III. SCENE III.

LYDUS SERUUS. PHILOXENUS SENEX. MNESILOCHUS ADULESCENS.

LYDUS.

Núnc experiar, síтne acetum tibi cor acre in péctore.
 Séquere.

PHILOXENUS.

Quo sequár? quo dúcis núnc me?

LYDUS.

Ad illam, quáe tuum
 Pérdidit, pessúm dedit tibi fílium uní únicum.

PHILOXENUS.

Éia, Lyde; léniter qui saeuiunt, sapiúnt magis. 405
 Mínus mirandunst, íllaec aetas sí quid illorúm facit,
 Quám si non faciát; feci ego istaec ítidem in adulescéntia.

392. amí^t B. satius *libri*. béneficium BCD. 393. praestat ípendiosum *libri*. praestat Z.
 ípendiúsum C. ípendí usum Da.

394. íadabunt B. hoc *libri*. 395. cum cura esse ea cum obuigilato st opus B. eum cura esse
 ea cum obuigilato est opus CD. cum cura esse aecumst: obuigilato opust R.

396. mesiliche D. mnesilocho F. nun certamen BC. 397. bonus qua cuiusmodi BCD.
 bonusque cuiusmodi FZ. 398. comincomodus Ba. comincomodus Bb. commodus incommodus
reliqui. comis incommodus Bugg. 399. siste B. seruum Scutarius. seruus *libri*. siris BCD.

400. Utut eris or Ut uteris BCD. celabis B. celabas *reliqui*. equos Ba. equos Bc. 401. Patrem
 sodalis et magistrum; hinc auscultabo, quam rem agant *libri*. agam CDa. LIDUS SERUUS.

PHILOXENUS SENEX. MNESILOCHUS ADOLESCENS B. LIDUS SERUUS. Philoxen' Senex.
 Mesiloc' ADOL. Db. om. C. Lydus Seruus. Philoxenes Senex. Mnesilochus adolescens FZ. 402.

LIDUS unc C. experier B. experier^a Db. acetum *libri*. cor acre *libri*. 403. PHILOXENUS
 Da. que BCD. 404. uni BCD. 405. PH. om. Da. seuiunt BCD. 406. mirandum st B. mirandum
 est *reliqui*. illec CD. etas C. 407. istec CD. istec^a Ba. istec^a Bc.

LYDUS.

Éi mihi, ei mihi, istaec illum pérdidit adsentátio;
 Nam ábsque te esset, ego illum haberem réctum ad ingeniúm bonum;
 Núne propter te túamque prauos fáctus est fidúciám 410
 Pístoclerus.

MNESILOCHUS.

Di inmortales, méum sodalem hic nóminat.
 Quid hoc negotist, Pístoclerum Lýdus quod erum tám ciet?

PHILOXENUS.

Páulisper, Lyde, ést lubido hómni suo animo óbsequi;
 Iam áderit tempus, quóm sese etiam ipse óderit. Morém geras;
 Dúm caueatur, práeter aequom né quid delinquát, sine. 415

LYDUS.

Nón sino neque équidem me uiuo illum conrumpí sinam.
 Séd tu, qui pro tám corrupto dícis causam filio
 Éademne erat haec dísciplina tibi, quom tu adulescéns eras?
 Négo tibi hoc annís uiginti fuisse primis cópiaé,
 Dígitum longe a páedagogo pédem ut efferres aédibus. 420

Ánte solem exórientem nisi ín palaestram uéneras,
 Gýmnasi praefécto haud mediocris poenas pepénderas.
 Íd quói optigerat, hóc etiam ad malum ádcersebatúr malum:
 Ét discipulus ét magister pérhibebantur improbi.

Íbi cursu, luctádo, hasta, díscó, pugilatú, pila 425
 Sáliundo sese éxercebant mágis quam scorto aut sáuiis.

Íbi suam aetatem éxtendebant, nón in latebrosís locis.
 Índe de hippodromo ét palaestra úbi reuenissés domum.
 Cínticulo praecíntus in sella ápud magistrum adsíderes.
 Quóm librum legerés, si unam péccauiسس syllabam, 430
 Fíeret corium tám maculosum, quámst nutricís pállium.

MNESILOCHUS.

Própter me haec nunc meó sodali díci diseruciór miser;
 Ínnocens suspíciónem hanc sústinet causá mea.

408. *Ī. pro LYD. Db. om. Da. ei mihi ei BCD. istec CD. assentatio libri omnes.* 409. LIDUS D. 410. fidutiam BC. 412. quod CD. negotii est BCD. erum B. herum CD. 413. Paulisper lide est libido *libri*. paulusplide D. lyde FZ. 414. quom B. cum *reliqui*. gerans B. 415. preter BC.

equum B. 416. me uiuo illum Herm. 418. eadem Da. eadem ^{ne} Db. hec C. tibi BC. *om. D.* quom FZ. qum B. cum CD. adolescens B. 419. haec B. hec CD. hoc Z. amnis D. 420. pedagogo BC. pedagoga D. efferres edibus B. efferre sedibus CD. 421. exorientem nisi *libri. ex e corr. E.* palestram. *omnes.* 422. gymnasii D. gymnasii *reliqui*. prefecto B. haud mediocris poenas *libri.*

penas B. poenas haud mediocris R. penderas B. 423. id quoi B. id quo Da. id quo CDb. optigerat BCD. *o e corr B.* accersebatur BCD. 424. dicipulus Ba. peribebantur Ba. 425. cursura A. Palmer. hasta disco *libri*. asta BC. pugillatu *libri*. pugilatu Lambinus. 427. etatem BC. 428. inde dehippodromo C. 429. precinctus CD. assideres FZ. 430. Cum librum legeres si unam *libri.* quom Herm. peccauiسس Bb. peccauiسس BaCD. sillabam BCD. syllabam F. 431. fietet CD. quam est *libri.* 432. me haec nunc meo sodali dici *libri.* hec C. diserutiór C. 433. suspicionem BCD.

PHILOXENUS.

Álii, Lyde, núnc sunt mores.

LYDUS.

Íd equidem ego certó scio.

Nam ólim populi prius honorem cápiebat suffrágio, 435
 Quám magistro désinebat ésse dicto obédiens;

Át nunc, prius quam séptuennis ést, si adtingas éum manu,

Éxtemplo puer paédagogo tábula dirumpít caput.

Quóm patrem adeas póstulatum, púero sic dicít pater :

“Nóster esto, dúm te poteris défensare iniúria.” 440

Próuocatur páedagogus: “ého senex minumí preti,

Ne átingas puerum ístac causa, quándo fecit strénue.”

Ít magister quási lucerna únc to expletus línteo.

Ítur illinc iúre dicto. Hóccine hic pactó potest

Ínhibere imperiúm magister, si ípsus primus uápulet? 445

MNESILOCHUS.

Ácris postulátio haec est. Quom huius dicta intéllego,

Míra sunt, ni Pístoclerus Lýdum pugnis contudit.

PHILOXENUS.

Séd quis hic est, quem adstántem uideo ante óstium?

LYDUS.

O Philóxene,

MNESILOCHUS.

Déos propitios mé uidere quam illum mauellém mihi.

PHILOXENUS.

Quís illic est?

LYDUS.

Mnesilochus gnati tui sodalis Pístocleri. 450

Háud consimili ingénio atque illest, qui ín lupanari ádcubat.

Fórtunatum Nícobulum, qui illum produxít sibi!

PHILOXENUS.

Saluos sis, Mnesiloche; saluom te áduenire gaúdeo.

MNESILOCHUS.

Dí te ament, Philóxene.

435. capiebat Z. capiebant BCD. 436. magistro B. oboediens D. 437. septuennis est si attingas eum libri. attingas Ba. 438. pedagogo BD. dirumpit B. dirumpit CD. 439. Cum libri. 441. Prouocatur uo e corr. B. prouocatur B mg. pedagogus BD. eho h e corr. B. minimi libri. pretii CD. precii B. 442. attingas BCD. attigas Nonius p. 75. istac BC. ista D. 443. Fit DR. Id B. sup. scr. It FZ. Et C. Sit Uss. uncto Db. unde D. expretus CD. ex pretus B. expletus FZ. Bothe.

444. Itur. libr. R. hoccine libri. occine D. 446. postolatio B. quom huius dicta intellego Herm. 448. PHIL. BD. hic est quem astantem libri. ostium Lid'. O B. ostium LIDUS PHILOXENUS O C. hostium Lid. O D. philixene B. 449. MNE. FZ. Lydus R. Uss. om. CD. propicios B. 450. mnesilogus D. sodalis pistocleri libri. 451. esimili Cb. e simili Ca. ille est libri. 452. nicobulum BD. 454. ament a e corr. D.

LYDUS.

Hic enim rite productus patri.
 In mare it. rem familiarem curat, custodit domum; 455
 Obsequens obediensque mori atque imperiis patris.
 Hic sodalis Pistoclero iam puer pueró fuit;
 Triduum non interest etatis uter maior siet;
 Uerum ingenium plus triginta annis maius quam alteri.

PHILOXENUS.

Cave malum et conpescce in illum dicere iniuste.

LYDUS.

Tace; 460
 Stultus es, qui illi male aegre patere dici, qui facit.
 Nam illum meum malum promptare malim quam peculium.

PHILOXENUS.

Quidum?

LYDUS.

Quia, malum si promptet, in dies faciat minus.

MNESILOCHUS.

Quid sodalem meum castigas, Lyde, discipulum tuum?

LYDUS.

Periit tibi sodalis.

MNESILOCHUS.

Ne di sirint.

LYDUS.

Sic est ut loquor. 465
 Quin ego, quom peribat, nidi, non ex audito arguo.

MNESILOCHUS.

Quid factumst?

LYDUS.

Meretricem indigne deperit.

MNESILOCHUS.

Non tu taces?

LYDUS.

Ac quae acerrume aestuosa absorbet, ubi quemque adtigit.

productu st B. productust D. productus est C. 455. it FZ. iit B. ut CD. cura Da. curat Db. 456. obediensque est BCD. more BCD. mori Pius. more Camerarius in B.

458. etatis BCD. uter BC. iter D. ut Herm. 459. annis maius BD. annis maius est C. 460. conpescce BDb. conpescce Da. 461. in margine Ba. egre BCD. pateret D. 462. promptare C. promptare BDb. prom-tare Da. 463. promptet B. ppromptet D. 464. sosodalem C. sosodalem D. 465. disirint D. di sirint B mg. deserint C. 466. quom F. quum B. quem or qtum D. cum C. audito Bb. 467. factum est libri. 468. Atque acerrume aestuose B. atq; acerrumea est uos C. atque acerrum ea e uose D. Ac quae Fleck. queque C.

MNEILOCHUS.

Úbi ea mulier hábitat ?

LYDUS.

Hic.

MNEILOCHUS.

Unde éam esse aiunt ?

LYDUS.

Éx Samo.

MNEILOCHUS.

Quáe uocatur ?

LYDUS.

Báechis.

MNEILOCHUS.

Erras, Lýde ; ego omnem rém scio, 470
 Quem ád modumst, tu Pistoclerum falso atque insontem árguis.
 Nam ille amico et béneuolenti súo sodali sédulo,
 Ré m mandata m exséquitur ; ipse néque amat, nec tu créduas ?

LYDUS.

Ítane oportet ré m mandatum gére ami ci sédulo,
 Út ipse in gremio ósculantem múli erem teneát sedens ? 475
 Núllon pacto ré s mandata potést agi, nisi idéntidem
 Má nus ferat ad papillas nisi labra á labris nusquam aúferat ?
 Ná m alia memoráre, quae illum fá cere uidi, díspudet,
 Quóm manum sub uestimenta ad córpus tetulit Báechidi
 Mé praesente, néque pudere quídquam. Quid verbís opust ? 480
 Míhi discipulus, tibi sodalis périit, huice filius ;
 Ná m ego illum perísse dico, quói quidem períit pudor.
 Quíd opust verbis ? si ópperiri uéllem paulispér modo,
 Út opinor, illius ínspectandi mihi é sset maior cópia,
 Plús uidissem, quám deceret, quám me atque illo aequóm foret. 485

469. eam esse *libri*. 471. Quemadmodumst BD. quemadmodus C. 472. beniuolenti Cb. 473. ipsius C. MANDATAMEXSEQUITURIPUS A. neque amat AB. nec amat *reliqui*. creduas D. credas B. crederas C. 474. ITANEOPORTET A. AMICISEDULO A. agere B. 475. Ut ipse B. Ut ipsius C. ingremio osculantem D. DEOSCULANTEMINGREMIO A. TENEATSEDENS A. 476. Nullon BcD. Nullon C. Nullo Ba. NULLO A. itidem C. IDENTIDEM A. 477. Manus ferat ad papillas *libri*. MANUSFERAT PAPILAS A. labra *libri*. nisi labra Uss. ateferat Da. 478. Nam alia *libri*. Namq' Bc. QUAEILLUM A. que C. FACERE A. DISPUDET A. disputet B e corr. disputet C. 479. Quom F. Qum B. Cum *reliqui* and A. manu AD. VESTIMENTA A. CORPUS A. tetulit AC. detulit BD. BACCHIDI A. 480. presente B. QUICQUAM A. opust BD. opus est C. OPUS A. 481. MIHI A. dispulus AB. TIBI A. huic *libri* and A. huice R. 482. dico ABCD. cui *libri* and A. QUIDEMPERIIT A. 483. opust ABD. op't C. uelbis Ba. SIOPERIRI A. operiri BDe. 484. Ut opinor illius *libri* and A. 485. quam deceret quam me atque illo *libri*. aequum BC. equum D. aequum Z.

MNESILOCHUS.

Pérdidisti mé, sodalis. Égone illam múlierm
 Cápitis non perdám? perire mé malis malím modis.
 Sátin ut, quem tu habeás fidelem tibi, aut quoi credas, néscias?

LYDUS.

Úiden ut aegre pátitur gnatum ésse conruptúm tuum,
 Súum sodalem, ut ípsus sese cruciat aegritúdine? 490

PHILOXENUS.

Mnésiloche, hoc tecum óro, ut illius ánimum atque ingeniúm regas.
 Sérna tibi sodálem et mihi filium.

MNESILOCHUS.

Factúm uolo.

LYDUS.

Mélius multo, mé quoque una sí cum illo relínqueres.

PHILOXENUS.

Ádfatim, Mnesiloche, est curac.

LYDUS.

Cóncastiga hominém probe,
 Quí dedecorat té, me, amicum, atque álios flagitiís suis. 495

PHILOXENUS.

Ín te ego hoc onus ómne inpono. Lýde, sequere hac mé.

LYDUS.

Sequor.

ACT III. SCENE IV.

MNESILOCHUS ADULESCENS.

Inimíciozem núne utrum credám magis,
 Sodálemne esse an Báčchidem, incertum ádmodumst.
 Illum éxoptauit pótius? habeat; óptumest.

486. ego ne B. EGON A. illam mulierem BCD. 488. SATINEUTQUEM A. HABEAS A. quem tu habeas fidelem tibi *libri*. tibi aut *libri*. cui BD. *om.* C. nescis Ba. 489. egre BD. egre C. gnatum esse *libri*. correptum Ca. 490. se B. sese DC. cruciat^a D. egritudine BCD & A. 491. PH. *om.* D. MNESILOCHE A. UT A. ATQ' INGENIUMREGAS A. 492. mihi *libri cum* A. 493. MELIUSMULTO A. melius esset *reliqui*. si cum illo *libri*. HOC A. relinques BCD. RELIQUE (or I) RIS A. 494. ADFATIM MNESILOCE. . . . A. Adfatim Mnesiloche cura est *reliqui*. Adfatim Mnesilocho est curae Uss. CURAT A. congastiga Da. 495. DEDCORATTEMEAMICUMATQUE A. te me amicos atque *reliqui*. aliis Da. FLAGITIIS A. 496. EGO A. ergo *reliqui*. hoc onus *libri cum* A. INPONO A. inpone B. impone CD. SEQUERE A. MNESILOCUS ADULESCENS B. MNĚ Da. MNĚ adol. Db. Mnesilochus adolescens FZ. adul. F. *om.* C. 497. Mnesiloc' C. M Db. INIMICIOREM A. Inimiciozem or Immitiozem B. Immitior ē D. mmitior ē C. UTRUMA. 498. ESSEANBACCHIDEMA. admodumst ABC. admodum est D. 499. EXOPTAUIT A. OPTUMUMEST A. optume st BC. optū ē D.

Ne illa illud hercle cūm malo fecit suo. 500
 Nam mihi diuini nūmquam quisquam crēduat,
 Ni ego illam exemplis plurūmis planēque amo.
 Ego fáxo haud dicit nāctam quem delūserit;
 Nam iam domum ibo atque áliquid surripiám patri;
 Id istí dabo. Ego istanc múltis ulciscár modis. 505
 Adeo ego illam cogam usque út mendicet méus pater.
 Sed sátine ego animum mēte sincerá gero,
 Qui ad hūnc modum haec hic, quáe futura, fábulor?
 Amo hérele opino, ut póte quod pro certó sciam.
 Uerúm quam illa unquam dé mea pecúnia 510
 Raménta fiat plúmea propénsior,
 Mendícum malim médicando uíncere.
 Numquam édepol uiua me ínridebit; nám mihi
 Decrétumst renumeráre iam omne aurúm patri.
 Igitúr mihi inani atque ínopi subblandíbitur 515
 Tum quóm nihilo plurís blandiri réferet,
 Quam si ád sepulcrum mórtuo dicát iocos.
 Sed ántem quam illa umquám meis opuléntiis
 Raménta fiat gráuior aut propénsior,
 Morí mala me málim excruciatum ínopia. 520
 Profécto stabilest mé patri aurum réddere.
 Eadem éxorabo, Chrýsalo causá mea
 Patér ne noceat néu quid ei suscēseat,
 Mea causá de auro quód eum ludificátus est.
 Nam ei aéquomst me consúlere, qui causá mea 525
 Mendáciūm ei dixit. Uos me séquimini.

500. NE A *cum reliquis* illa illud hercle BCD. ILL . . . HERCLE A. FECIT A. SUO A. suo meo BCD. 502. NI (or E) A. EXEMPLIS A. plurumis ABC. 503. HAU A. haud *reliqui*. NACTAM A. DELUSERIT A. derideat *reliqui*. 504-6. NAM IAM DOMUM IBO ATQ' UT MENDICET MEUS PATER A.

504. ~ibo ~domum D. subripiam FZ. 505. ulciscar *le e corr.* B. 506. 'pater 'meus B *mg.*
 507. Satine ABCDa. satin De. 508. Qui adhuc B. quiahunc or quidhunc Da. 509. utpote quod pro certo *libri cum* A. opino W. 511. RAMENDA A. FIAT A with the rest. plumia Z. PROPENSIOR A. 512. MENDICUM A. MENDICANDO A. UINCERE A. 513. uiua me ABCD. uiua Ba. inridebit AB. irridebit *reliqui*. 514. decretumst C. decretum est *reliqui cum* A. remunerare C. OMNEM A. 515. IGITUR A. gitur C. MIHI *libri* and A. INANI A. subbladibitur B. 516. TUMCUMNIHILOPLURISMIHIBLANDIRIREFERT A. blandiri Uss. Tum cum mihi nihilo pluris referet *reliqui*. quom F. nichilo D. 517. sepulcrum B. sepulchrum *reliqui cum* A. dicat *libri*. IOCOS A. iocom *reliqui*. 520. Mori me malim BCDFZ. Mori mala me malim Lambinus. 521. STABILEST A. stabile est *reliqui*. PATRI A. arum C. 522. chrisalo BCD. causa A *cum reliquis*. MEA A. 523. ei BCD. EO A. suscenseat ABCD. succenseat F. subcenseat Z.

525. NAM EI A. illi BCD. aequumst CD. equum st B. AEQUOMEST A. 526. Mendatium B. ID or EI A. *om. reliqui*. ME A. PISTOCLERUS ADOLESCENS B. *om.* CD. space A.

ACT III. SCENE V.

PISTOCLERUS ADULESCENS.

Rébus aliis ánteuortar, Báechis, quae mandás mihi,
 Mnésilochum ut requíram atque ut eum mécum ad te adducám simul.
 Núnc illud animus méus miratur si á me tetigit nuntius,
 Quid remoretur. Ibo ut visam huc ad eum, si fortést domi.

530

ACT III. SCENE VI.

MNESILOCHUS, PISTOCLERUS ADULESCENTES DUO.

MNESILOCHUS.

Réddidi patrí omne aurum ; núnc ego illam mé uelim
 Cónuenire, póstquam inanis súm, contemptricém meam.
 Séd ueniam mihi quám grauate patér dedit de Chrýsalo.
 Uerum postremo ímpetraui, ut né quid ei suscenseat.

PISTOCLERUS.

Éstne hic meus sodális ?

MNESILOCHUS.

Estne hic hóstis, quem adspició, meus ?

535

PISTOCLERUS.

Cérte is est.

MNESILOCHUS.

Is ést.

PISTOCLERUS.

Adibo cóntra et contollám gradum.

527. PISTOCLER' CD. anteuortar CD. ANTEUERTAR A. ante uertar B. 528. ADQ. A. UT A. aducam B. SIMUL A. 529. NUNC A. Nam *reliqui*. ILLUD. ANIMUS A. MIRATUR A. te tegit Ba. te tegit Bb. TETIGIT A. NUNTIUS A. nuncius *reliqui*. 530. REMORETUR-IBOUT A. remoratur ibo et *reliqui*. forte est *libri cum* A. MNESILOCHUS PISTOCLERUS ADOLESCENTES DUO B. om. CD. 531. Mnesiloel' CD. Reddidi BD. omé B. omnem D. omne *reliqui cum* A. ego om. A. 532. POSTQUAM A. INANISSUM A. CONTEMPTRICEM A. 533. ueniam mihi quam grauate pater *libri*. UENIAM A. grauate a e *corr.* B. PATERDEDIT A. chrisalo B. crysalo C. CRI (or Y) SALO A.

534. EMPÉTRAUI *libri* and A. SUSCENSEAT A. subcenseat FZ. 535. meus hostis quem aspitió C. MEUS A. 536. CERTEISEST ::] ISESTADIBO A. MN. is est. adibo contra et tollam *libri*. contollam Camerarius. Pi. adibo Acid., Herm. om. *libri*. CONTOLLAM A. Herm.

Sáluos sis, Mnesíloche.

MNESILOCHUS.
Salue.

PISTOCLERUS.

Sáluos quom peregre áduenis,

Céna detur.

MNESILOCHUS.
Nón placet mihi céna, quae bilém mouet.

PISTOCLERUS.

Núm quae aduenienti aégritudo obiéctast?

MNESILOCHUS.

Atque acérruma.

PISTOCLERUS.

Únde?

MNESILOCHUS.

Ab homine, quem mihi amicum esse árbitratus sum ántidhac. 540

PISTOCLERUS.

Múlti more isto átque exemplo úiuont, quos quom cénseas
Ésse amicos, réperiuntur fálsi falsimóniis,
Língua factiósí, inertes ópera, sublestá fide.
Núllus est, qui nón inuideat rém secundam optíngere;
Síbi ne inuideátur, ipsi ignaui recté cauent. 545

MNESILOCHUS.

Édepol ne tu illórum mores pérquam meditaté tenes.
Séd etiam unum hoc ex íngenio maló malum inueniúnt suo:
Núlli amici súnt, inimicos ipsi in sese omnis habent;
Átque ii se quom frústrant, frustrari álios stolidi exístunant.
Síc ut est hic, quem ésse amicum rátus sum atque ipsus súm mihi. 550
Ílle, quod in se fúit, adeuratum hábuit, quod posset mali,
Fácere et in me incónciliare cópias omnis meas.

537. SALUUS A and the rest. mnesiloche D. quom peregre B. cum peregre CD & A.

538. Caena C. detur de e corr. B & A. 539. QUAE A. auenienti egritudo BCD. AEGRITUDO
ADUENIENTI A. obiectast C. obiecta est reliqui & A. acerrume B. acerrime CD. acerrima Pius.
ACERRUMA A. 540. mihi libri and A. AMICUMESSE A. antiaicum D. antu. cū C. antidhac CDa.

andedhac B. anteaq Dc. antehac FZ. 541. uiunt B. uiuunt reliqui. quom F. cum reliqui.
542. esse BCD. reperiuntur B. falsis libri. falsi Pius. falsimonis CD. falsi. monis B.

543. subuesta Bmg. subueste D. subuecta C. sublesta Z. 544. qui non inuideat libri. optingere
B. obtingere reliqui. 545. Sibi ne libri. ignaui libri. 546. MN. om. Da. ne tu CD. perquam
meditate CD. Whole verse quoted by Charisius, p. 184. 547. malo malum libri. 548. omnis omnes.
549. ii B. hi CbD. hic Ca. quom F. qum B. cum reliquis. frustrantur or frustrant libri. frustantur
B. frustrant Acidalius. 551. Ille B. ipse reliqui. posset ut mali D. 552. faceret in me BCD.
inconciliare BbCD. inconcillare Ba. incociiare B mrg. inconciliaret R.

PISTOCLERUS.
Ínprobum istunc ésse oportet hóminem.

MNESILOCHUS.

Ego ita esse árbítror.

PISTOCLERUS.
Óbsequere hercle, lóquere, quis is est?

MNESILOCHUS.

Béneuolens uiuít tibi;
Nám ni ita esset, técum orarem út, ei quod possés mali
Fáceré, faceres.

555

PISTOCLERUS.

Díc modo hominem, qui sit; si non féceró
Ei male aliquo pácto, me esse dícito ignauíssimum. *non ignauissimum*

MNESILOCHUS.

Néquam homost, uerum hércle amicus ést tibi.

PISTOCLERUS.

Tantó magis
Díc, quis est? nequám hominis ego páruí pendo grátiam.

MNESILOCHUS.

Úideo non potésse, quin tibi éius nomen éloquar.
Pístoclere, pérdidistí mé sodalem fúnditus.

560

PISTOCLERUS.

Quíd istuc est?

MNESILOCHUS.

Quíd ést? Misine ego ád te ex Epheso epístulam
Súper amica, ut mihi ínuenires?

PISTOCLERUS.

Fáteor factum et répperi.

MNESILOCHUS.

Quí? tibi non erát meretricum aliárum Athenis cópia,
Quíbuscum haberes rém, nisi cum illa, quám ego mandassém tibi,
Ócciperes tuté amare et me íres consultúm male?

565

553. Inprobum B. MN. om. Da. ego ita esse *libri*. 554. obsequere *libri*. Obsecro Camerarius. hercle Ba. LOQUERE A. MN. om. Da. BENEVOLENSUIUITTIBI A. beneuolens D. 555. ut ei quod posses *libri* and A. 556. faecero C. QUISITSINONFECERO A. 557. ignauissimum C. ignauissimum *reliqui* with A. 558. OST TIBI $\ddot{\text{I}}$; TANTOMAGIS A. (Loewe). homo st B. homo est *reliqui*. 559. nequam hominis ego *libri*. DICQUIS . . . PARUIPENDOGRATIAM A. 560. UIDEONONPOTESSEQUINTIBIETUSNOMENELOQUAR (very uncertain) A. potesse BC. posse D. 562. me sine C. ephocso D. epistolam *libri*. 564. erat meretricum aliarum *libri*. meretricum abarum C. athacnis C. 565. qum B. 566. occiperes tute *libri*. me *libri*.

PISTOCLERUS.
 Sánun es ?
 MNEILOCHUS.
 Rem répperi omnem ex túo magistro; né nega.
 Pérdidisti me.
 PISTOCLERUS.
 Étiamne ultro túis me prolectás probris ?
 MNEILOCHUS.
 Quid, amas ?
 PISTOCLERUS.
 Bacchidém, duas ergo hic íntus eccas Báčchides.
 MNEILOCHUS.
 Quid, duas ?
 PISTOCLERUS.
 Atque ambás sorores.
 MNEILOCHUS.
 Lóquere nunc nugás sciens. 570
 PISTOCLERUS.
 Póstromo, si pérgis parum míhí fidem arbitrárier,
 Tóllam ego ted in cóllum atque intro hinc aúferam.
 MNEILOCHUS.
 Immo ibó ; mane.
 PISTOCLERUS.
 Nón maneo, neque tú me habebis fálsó conspectúm.
 MNEILOCHUS.
 Sequor.

ACT IV. SCENE I.

PARASITUS. PUER.

PARASITUS.
 Parasítus ego sum hóminis nequam atque ímprobi,
 Milítis, qui amicam sécum auexit éx Samo. 575
 Nunc me íre iussit ad eam et percontárier,
 Utrum aúrum reddat ánne eat secúm simul.
 Tu dúdum, puer, cum illac usque istí simul,

567. sanunes BCDe. sanū es or sanum es D. reperi B. nega n e corr. D. 568. prolectas D. plectas B. proiectas C. 569. MN. Quid amas? Pi. bachidem duas BCD. Bacchidem Camerarius. 570. MN. om. Da. duas Pylades, Muller, Geyffert. 571. Postremo libri. Postumo Ba. parum libri. paruum Scaliger, Bentley. 572. ego ted BC. ego t & D. 573. PI. om. Da. PARASITUS. PUER. ADOLESCENS BDb. om. CDa. 574. PARASIT' CD. ego sum hominis libri. inprobi CD. 576. mei re C. 577. reddit Da. simul DZ. semul BCF. 578. puere cum illac Bothius. puer cum illa libri. semul BCDF. simul Z.

Quae harúm sunt aedes, púlsa ; adi acetutum ad fores.
 Recede hinc dierécte. Ut pulsat própudium.
 Comesse panem trís pedes latúm potes,
 Forís pulsare néscis. Equis in aédibust ?
 Heus, éequis hic est ? éequis hoc aperit óstium ?
 Equis exit ?

580

ACT IV. SCENE II.

PISTOCLERUS. PARASITUS.

PISTOCLERUS.

Quid istuc ? quae istaec est pulsatio ?

Qui ? quae te mala erux ágitat, qui ad istúnc modum

585

Aliéno uiris tuás extentes óstio ?

Forís paene ecfregísti. Quid nunc ús tibi ?

PARASITUS.

Aduléscens, salue.

PISTOCLERUS.

Salue. Sed quem quáeritas ?

PARASITUS.

Bacchídem.

PISTOCLERUS.

Utram ergo ?

PARASITUS.

Nihil scio nisi Baccídem.

Paucís ; me misit miles ad eam Cléomachus,

590

Uel út ducentos Philippos reddat aúreos

Uel ut hínc in Elatiam hódie eat secúm simul.

PISTOCLERUS.

Non it : negato esse itúram. Abi et renúntia ;
 Alium illa amat, non illum. Due te ab aédibus.

PARASITUS.

Nimis iracunde.

PISTOCLERUS.

At scím quam iracundús siem ?

595

579. que CDa. edes CD. fores libri. 580. Recede libri. 581. Commesse B. comesse C.
 582. pultares Ca. personae nota PUER BC. puer Da. Puer Db. om. F. equis his in aedibus est
 BC. edibus B. hecquis is in aedibus est D. equis in aedibus R. 583. hecquis D. hostium D.
 584. Equis libri. hecquis D. PISTOCLERUS ADOLESCENS Ba. PARASITUS Bc. om. CDa.
 PIST. M. PA. Db. que CD. istec BC. 585. Qui te BCD. quia distunc C. 586. uiris tuas BCD.
 hostio D. 587. pene BCD. ecfregisti B. ecfregisti Bothius. 588. MNES.
 pro PI. generally throughout the whole scene CDa. queritas omnes. 589. utram BCD. nihil libri.
 Bachidem BCD. 591. philipp. os B. 592. semul CDa. semel B. simul Dc. 593. negato esse libri.
 PI. om. C. PA. Da. 594. edibus BCD.

Ne tibi hercle haud longest ós ab infortúnio ;
Ita déntifrangibula háec meis manibus géstiunt.

PARASITUS.

Quom ego híus uerba intérpretor, mihi caútiost,
Ne núcifrangibula excússit ex malís meis.
Tuo ego ístaec igitur dícam illi periculo.

600

PISTOCLERUS.

Quid aís tu ?

PARASITUS.

Ego istuc illi dicam.

PISTOCLERUS.

Díce mihi,

Quis tu és ?

PARASITUS.

Illius sum íntegumentum córporis.

PISTOCLERUS.

Nequam ésse oportet, quói tu, íntegumentum, ínprobús's.

PARASITUS.

Sufflátus ille huc uéniet.

PISTOCLERUS.

Disrumpútum uelim.

PARASITUS.

Num quíd uis ?

PISTOCLERUS.

Abeas céleriter, factóst opus.

605

PARASITUS.

Uale, déntifrangibile.

PISTOCLERUS.

Ét tu íntegumentúm, uale.

In eúm nunc haec reuenít res locum, ut, quid cónsili

Dem méo sodali súper amica, nésciam,

Qui irátus renumeráuit omne aurúm patri.

Neque númmus ullust, qui reddatur míliti.

Sed húc concedam ; nám concreperúnt fores.

Mnesílochus eccum maéstus progreditúr foras.

610

596. Ne tibi hercle *libri.* est os ab infortunio *libri.* es tu *De.* infortunio *Da.* 597. denti frangibula *BCD.* 598. Quom *F.* Cum *reliqui.* interpretor first *r e corr.* *BD.* cautio st *BC.* cautio est *reliqui.* 599. nuci frangibula *B.* ex *om.* *Da.* ex *Db.* 601. *PI.* dic. *PI.* *om.* *C.* 602. íntegumentum *BC.* íntegimontum *D.* 603. cui *libri.* tu íntegumentum ímprobús es *libri.* ímprobús *BC.* ímprobúm *Bothius, Lambinus, Turnebus.* 604. *PA.* *om.* *C.* *PI.* *om.* *CD.* dirruptum *BCD.* 605. Numquid *Z.* Nunc quid *BCD* ne *e corr.* *C.* Abeas : celeriter *Herm.* facto st *BCD.* 606. Uale denti frangibile *BC.* Ualentí frangibile *D.* íntagumentum *Ca.* íntugumentum *Cb.* 607. eum nunc haec *libri.* eum nunc haec *Db.* qui *Da.* consilii *libri.* 610. ullust *BCD.* 612. mestus *BCD.* MNESILOCUS PISTOCLERUS ADOLESCENTES *B.* *om.* *CDa.* MNESILOCUS *Db.*

ACT IV. SCENE III.

MNESILOCHUS, PISTOCLERUS ADULESCENTES.

MNESILOCHUS.
 Pétulans, proteruo, iracundo ánimo, indomito, incógitato,
 Síne modo et modéstia sun, sine bono iure átque honore,
 Íncredibilis ínposque animi, ínamabilis, inlépidus uiuo, 615
 Máleuolente ingénio natus; póstre mo id mihist quód uolo
 Ego ésse aliis. Credibile hoc est? Néquior nemost
 Neque indígnior, quoi di bñeficiant neque quém quisquam
 homo aut amet aut ádeat.
 Inimícos quam amícos aequíust me habére;
 Malós quam bonós par magís me iuuáre. 620
 Ómnibus probris, quae ímprobis uiris
 Dígna sunt, dígnior nállus est homo,
 Quí patri réddidi omne aúrum amens,
 Quód fuit práe manu. Súmme ego homo miser?
 Pérdidi me átque operam Chrýsali. 625

PISTOCLERUS.
 Cónsolandús hic mihist; íbo ad eum.
 Mnésiloche, quid fit?

MNESILOCHUS.
 Périi.

PISTOCLERUS.
 Di mélius faciant.

MNESILOCHUS.
 Périi.

PISTOCLERUS.
 Nón taces? insípiens.

MNESILOCHUS.
 Taceam?

PISTOCLERUS.
 Sánus satis non és.

613. MNÉS. etulans C. Pectulans Db. Pecculans Da. propteruo BCD. proteruo FZ.
 614. iure honore D. 615. incredibilis CD. incredibilesⁱ B. imposquae C. impos quem Da. 616. uolo
 CD. nolo B. 617. hoc est *libri*. ego esse nemost C mg. 618. quoi dii Z. quodi C. quidi D.
 619. equiust me D. equiust me C. habere *libri*. 620. permagis Da. 621. que CD. improbris CD.
 improbis FZ. improbris B. 622. digna sunt D. digna s̄ C. 623. reddidi CD. reddi^{di} B. amens
 Saracen, Herm. amans B. 624. manu BC. manis Da. manus Dc. 625. me atque *libri*. chrisali
 B. Chrysali Herm. 626. Pl. B. secum *sup. scr.* Db. hic mihist BCD. 627. melius faciant *libri*.

MNESILOCHUS.

Perii.

Multa mala mihi in pectore nunc acra atque acërba eueniunt.
Criminim me habuisse fidem? Immeritò tibi iratús fui.

630

PISTOCLERUS.

Eia, bonum habe animum.

MNESILOCHUS.

Unde habeam? Mòrtuus plurís pretist, quam ego sum.

PISTOCLERUS.

Militis parasitus modo uenerat aurum petere hinc;
Éum ego meis dictis malis his foribus atque hac . . .
Réppuli, reieci hominem.

MNESILOCHUS.

Quid mihi id prodest?

Quid faciam? nihil habeo miser; illé quidem hanc abducét, scio.

635

PISTOCLERUS.

Sí mihi est, non pólicear.

MNESILOCHUS.

Sció, dares; noui;

Séd nisi ames, nón habeam tibi fidem tantam;

Núnc agitas sat túte tuarum rerum;

Égone ut opem mihi férre putem posse inopem te?

PISTOCLERUS.

Táce modo; deus respiciet nos áliquis.

MNESILOCHUS.

Nugae.

640

PISTOCLERUS.

Máne.

MNESILOCHUS.

Quid est?

PISTOCLERUS.

Tuam cópiam eccum Chrysalum uideo.

629. acri CD. acer^{ae}eueniunt B. acerba eueniunt Z. acerua eueniunt C. acerbi eueniunt D.
630. Criminim me habuisse fidem *libri*. inmerito BC. tibi iratus fui *libri*.

631. Eia BbCD. Eiaa Ba. bonum habe *libri*. mortuo^u C. mortuus B. precii^u D. precii^{ac} ist C. pretii est B. 633. eum *sp. scr.* C. his BCDc. is Da. atque hac C. atque Da. atque Db.
634. reppuli CDaDb. Repuli BD. reici Da. reieci *libri*. id prodest *libri*. id *sup. scr.* C. 635. kanc B. 636. mihist C. michist D. mihi est B. mihi sit Camerarius. pollicear BC. polliceor D. dare Da. dares CDb. deres B. 637. non *om.* Uss. 638. satrute CDa. 639. eē^u posse D. 640. PI. *om.*
Da. PI. Db. deus BC. ^{du}sus Da. ^{du}s Db. respiciet *r e corr.* B. nuge CD. 641. PI. *om.* Da. PI. Db. ^ueccam B. chrisalum B. CHRISALUS SERUUS. MNESILOCUS. PISTOCLERUS. Adolescentes B. Chrys. lochus FZ. adulescentes F. *om.* CD.

ACT IV. SCENE IV.

CHRYSAIUS SERUOS. MNESILOCIUS, PISTOCLERUS ADULESCENTES.

CHRYSAIUS.

Hūc hominem decet auro expendi; huic decet statuam statui ex auro;
 Nam duplex hodie facinus feci, duplicibus spoliis sum adfectus.
 Erum maiorem meum ut ego hodie lusi lepide, ut ludificatust!
 Callidum senem callidis dolis 645
 Compuli et perpuli, mihi omnia ut crederet.
 Nunc amanti ero, filio senis, quicum ego bibo, quicum edo et amo,
 Regias copias aureasque optuli, ut domo sumeret neq̄ foris quareret.
 Non mihi isti placent Parmenones, Syri,
 Qui duas aut tris minas auferunt eris. 650
 Nequius nihil est quam egens consili seruos, nisi habet
 Multipotens pectus. Ubiquomque usus sit, pectore expromat suo.
 Nullus frugi esse potest homo,
 Nisi qui et bene et male facere tenet.
 Improbis cum improbus sit, harpaget furibus, furetur quod queat. 655
 Uorsipellēm frugi conuenit esse hominem,
 Pectus quoi sapit. Bonus sit bonis; malus sit malis;
 Ut quaequomque res sit, ita animum habeat.
 Sed lubet scire, quantum aurum erus sibi
 Dempisit et equid suo reddidit patri. 660
 Si frugist, Herculem fecit ex patre;
 Decumam partem ei dedit, sibi nouem abstulit.
 Sed quem quaero, optume ecce obuam mihist.
 Num qui nummi exciderunt, ere, tibi
 Quod sic terram optuere? 665

642. huc C. decet statuam statui *libri*. 643. duplex *libri*. spoliamusum Da. adfectus B. affectus *reliqui*. 644. ut ego *libri*. ludificatus est *libri*. 645. Callidum C. callidi B. compuli *libri*. pepuli Ba. perpuli BbCD. p. puli B. oma Da. 648. aureas que B. optuli B. obtuli CD. id quaereret C. quereret BD. 649. placet isti CD. isti placet B. siri D. syri B. 650. quiduas B. aut tris BCD. 651. consilii C. consilio D. consiliis B. seruus *libri*. 652. multipotens C. multipotens a e *corr.* B. siet BCD. suo *om.* CD. 653. frui D. frugi B. 654. Nisiet B. q B. *mg.* nisi qui et *reliqui*. bene et male facere *libri*. 655. improbis cum improbus sit BCD. quom F. improbis B. arpaget BCD. harpaga Z. furibus furetur *libri*. 656. uersipellem CD. Uesipellem B. 657. cui B. mal' sit Dc. 658. Ut quecum Ba. quecum q Bb. quecum q B. utcuque CD. sit *libri*. 660. DEMP. DSUO A. & equid B. et quid Bc. equid Bb. ut quid Da. ut quid Db. 661. SIFRUG A. frugi est BCD. herculem B. ercule Da. 662. decumam BCD. decumam Z. 663. SED-QUEMQUAER A. quaero CD. quero B. obtume CD. optume F. optime B. ecce *libri*. mihi est *libri*. 664. exciderunt B. 665. sit C. sic B. optuere B. obtuere CD.

Quid uós maestos tam trístisque esse cónspicor?
Nón placet nec témerest, et iam quín respondetis mihi?

MNESILOCHUS.

Chrýsale, occidí.

CHRYSALUS.

Fortassis tu aúri dempsistí parum?

MNESILOCHUS.

Quí, malum, parum? ímmo uero nímió minus multó parum.

CHRYSALUS.

Quíd igitur tu, stúlte, quoniam óccasio ad eam rém fuit
Méa uirtute páрта, ut quantum uéllés tantum súmeres,
Sic hoc digitulís duobus súmeras primóribus?

670

Án nescibas, quam éius modi homini ráro tempus sé daret?

MNESILOCHUS.

Érras.

CHRYSALUS.

At quidem túte errasti, quóm parum immersti ámpliter.

MNESILOCHUS.

Pól tu quam nunc me áccuses magis, sí magis rem nóueris.

675

CHRYSALUS.

Óccidi. Ánimus iam ístoc dicto plús praesagitúr mali.

MNESILOCHUS.

Périi.

CHRYSALUS.

Quid ita?

MNESILOCHUS.

Quía patri omne cúm ramento réddidi.

CHRYSALUS.

Réddidisti?

MNESILOCHUS.

Réddidi.

CHRYSALUS.

Omnene?

MNESILOCHUS.

Óppido.

666. mestos tam tristesque BCD. 667. temerest etiam. quin BC. temere D. mihi respondetis BD. mihi respondeas C. respondetis mihi Acid. 668, 669. hoc ordine Camerarius, *inverso libri* but Be placing the numbers 1 and 2 before them. 668. MN. *om. libri*. Crisale B. 669. Qua B. quia CD. qa F. qui Camerarius. nimio minus multo parum *libri*. 670. CH. Camerarius. igitur *libri*. igitur tu Bothius. qm B. quó C. REMFUIT A. 671. sumeres m e *corr.* B, and A. 672. sic hoc C. sich' D. si hoc B. sumaebas D. 673. nesciebas *libri*. nescibes Guyet. eius modi BD. 674. cum *libri*, and A. immersti BCD. AMPLITER A. 675. quam nunc me *libri*. simagis C. 676. istoc Nonius. presagitur B. 678. CH. *om.* Da. CH. De. redidi Bb.

CHRYSAIUS.

Occisí sumus.

Qui in mentem uenit tibi istuc fácinus facere tám malum?

MNESILOCHUS.

Bácchidem atque hunc súspicabar própter erimen, Chrýsale,
Mé male consulísse; ob eam rem omne aurum iratus réddidi
Méo patri.

680

CHRYSAIUS.

Quid tibi reddebas aurum, dixisti patri?

MNESILOCHUS.

Mé id aurum accepisse extemplo ab hóspite Archidémide.

CHRYSAIUS.

Em,

Ístoc dicto dédidisti hodie in cruciatum Chrýsalum;
Nam tibi me adspiciet, ad carnificem rápiet continuó senex.

685

MNESILOCHUS.

Égo patrem exoráui.

CHRYSAIUS.

Nempe ergo hoc ut faceret, quód loquor?

MNESILOCHUS.

Ímmo tibi ne nóceat neu quid ób eam rem suscénseat;
Átque aegre inpetráui. Nunc hoc tibi curandumst, Chrýsale.

CHRYSAIUS.

Quid uis curem?

MNESILOCHUS.

Ut ad senem etiam álteram faciás uiam.
Cónpara, fabricáre, ínge, quód lubet conglútina,
Út senem hodie dóctum docte fállas aurumque aúferas.

690

CHRYSAIUS.

Úix uidetur fieri posse.

MNESILOCHUS.

Pérge, ac facile ecféceris.

680. MN. om. Da. MN. De. Chrsale BCD. 681. Male B. me male *reliqui*. 682. CH. om. Da. CH. De. redeb^das B. 683. Me id aurum *libri*. ospite B. hoste^{pl} Da. hem *libri*. 684. ISTOC DICTO A. dedisti hodie *libri*. dedidisti Acid. incrutiatum C. chrisalum BCD. 685. carnificem BC. carnificem *reliqui*. rapiet Db.

687. nenocet BD. succenseat FZ. 688. egre BCD. aegre impetraui BC. Char. p. 176. curandu st B. curandus é Cda. curandu é De. chrsale F. chrsale BCD. CHRYSALE A. 689. M Db. etiam *libri*. 690. compara *libri*. RAFABR A. 691. senem odie Da. sene modie C. doctum *libri*. falsas Da. arumqu C. 692. UUIUIDETURFIERIPOSSE [::] PERGE A. ac BC. hac D. hecfeceris B. hac feceris *reliqui*. ecfeceris Palmer, Meursius, Acid.

CHRYSALUS.

Quám, malum, facile, quém mendaci préndit manifestúm modo ;
Quém si orem, ut mihi nihil credat, id non ausit credere.

MNEILOCHUS.

Immo si audiás, quae dicta dixit me aduersúm tibi. 695

CHRYSALUS.

Quíd dixit ?

MNEILOCHUS.

Si tu illum solem sibi solem esse diceres,
Se illum lunam credere esse et noctem, qui nunc ést dies.

CHRYSALUS.

Emungam herele hominém probe hodie, ne id nequiquam dixerit.

PISTOCLERUS.

Núnc quid nos uis fácere ?

CHRYSALUS.

Enim nihil nísi ut ametis, ímpero.

Céterum quantúm lubet me póscitote aurum ; égo dabo. 700
Quíd mihi refert Chrýsalo esse nómen, nisi factis probó ?
Séd nunc quantillum úsus auri tibi, Mnesiloche, dñe mihi.

MNEILOCHUS.

Militi nummís ducentis iam úsus est pro Baccíde.

CHRYSALUS.

Égo dabo.

PISTOCLERUS.

Tum nóbis opus est sumptu.

CHRYSALUS.

Ah, placidé uolo

Únum quidque agámus ; hoc ubi égero, tum istúc agam. 705
Dé ducentis númmis primúm inténdam ballistam ín senem.
Éa ballista sí pernoctam túrrim et propugnácula,
Récta porta inuádám extemplo in óppidum antiquom ét uetus.

693. QUAMMALUMFACILE A. quamalum *or* qua malum BaBbCD. mendatii BD. mendacii C. ^uprehendit *or* phendit *libri*. manifesto BD. manifesto C. manifestom *or* manifestum Gulielmii. 694. QUEM A. nihil mihi C. mihi nihil *reliqui*. 695. IMMOSIAUDIASQUAE A. quedieta D. quedieta C. aduersum *libri*. 696. qui C. diceres *libri*. 698. Emugam B ^u *urg*. nequicquam Dc. 699. nihil est CD. . . . Enim nihil est B. Enim nihil Camer. impero *libri*. 700. quam lubet D. 702. quantillum B. quantulum *reliqui*. usus est *libri*. auri i e *corr*. B. 703. iam *sup. scr.* Da. 704. PIST. Bothe. nobis opus est sumptu *libri*. Ah B. a. CD. 705. Unum quidque BD. agrá Da. 706. ballistam C. ballistam D. balistam B. 707. Ea ballista B. etaballista C. & aballistam D. 708. anticum BCD. antiquum FZ.

Si id capso, geritôte amicis uóstris aurum córbibus.
Sic ut animus sperat.

PISTOCLERUS.
Apud test ánimus noster, Chrýsale.

710

CHRYSAUS.
Núnc tu abi intro, Pistoclere, ad Bécchidem atque efer cito

PISTOCLERUS.
Quíd?

CHRYSAUS.
Stilum, ceram ét tabellas, línium.

PISTOCLERUS.

Iam faxo híc erunt.

MNESILOCHUS.
Quíd nunc es factúrus? id mihi díce.

CHRYSAUS.

Coctumst prándium?

Uós duo eritis, átque amica túa erit tecum tértia.

MNESILOCHUS.

Sic ut dicis.

CHRYSAUS.
Pistoclero núlla amicast?

MNESILOCHUS.

Ímmo adest;

715

Álteram ille amát sororem, ego álteram, ambas Bécchides.

CHRYSAUS.

Quíd tu loqueris?

MNESILOCHUS.
Hóc, ut futuri súmus.

CHRYSAUS.

Ubist bielínium

Úobis stratun?

MNESILOCHUS.
Quíd id exquiris?

CHRYSAUS.

Rés itast; dicí nolo.

Néscis, quíd ego actúrus sim neque fácinus quantum exórdiar.

709. uostris BC. nostris D. coribus BC. corbus Da. corbus Dc. 710. sicut animus sperat D. sicui animus sperat BC. Sic ut Uss. test B. te est *reliqui*. amicus C. chrisale BCD. 711. efercito C. ec fer cito BaDa. ^aec fer cito Bb. affercito Dc. effer cito FZ. 712. ceram et tabellas linum BCD. MN. BCD. ^afaxo D. 713. MN. om. BCD. dice. CHR. coctum st. B. st. om. *reliqui*. 715. pistoclero Bc. pistoclere BaCD. est *libri*. 717. loqueris. MN. hoc ut *libri*. ubi st. B. ubi est *reliqui*. 718. exqueris BaCD. exquiris Bb. exquaeris Scutarius. ita st. B. ita est CD.

MNESILOCHUS.

Cédo manum ac subséquere propius me ad foris. Intro inspicere.

720

CHRYSALUS.

Éuax, nimis bellus atque ut esse maxime optabam locus.

PISTOCLERUS.

Quae imperauisti. Imperatum bene bonis factum ilicost.

CHRYSALUS.

Quid parasti?

PISTOCLERUS.

Quae parare tui iussisti omnia.

CHRYSALUS.

Cape stilum pro pere et tabellas tu has tibi.

MNESILOCHUS.

Quid postea?

CHRYSALUS.

Quod iubebo, scribito istic; nam propterea te uolo
Scribere, ut pater cognoscat litteras, quando legat.
Scribe.

725

MNESILOCHUS.

Quid scribam?

CHRYSALUS.

Salutem tuo patri uerbis tuis.

PISTOCLERUS.

Quid si potius morbum et mortem scribat? Id erit rectius.

MNESILOCHUS.

Ne inturbat. Iam imperatum in cera inest.

CHRYSALUS.

Dic quem ad modum.

MNESILOCHUS.

“Mnésilochus salutem dicit suo patri.”

CHRYSALUS.

Adscribe hoc cito:

730

“Chrýsalus mihi usque quaque loquitur nec recte, pater.
Quia tibi aurum reddidi et quia non te defraudauerim.”

720. fores libri. foris Pareus. 721. Euhax B. nimis bellus libri. maxime B. locus libri. 722. imperauisti libri omnes. imperatum libri. ilico st. B. ilico est CD. 723. parasti Bc. par. sti^{ui} Ba. parasti B e corr. que CD. parari C. parari B. parare D. tu libri. 724. tuas tibi BCD. tu has tibi Z. 725. iubeo C. te uolo Camerarius. uolo libri. 726. litteras Z. literas reliqui. 728. et B. om. reliqui nisi it ex ut D. 729. imperatum libri. incera BaD. in certa C. incera Bb. 730. ascribe B. ascribe CD. adscribe FZ. cito hoc cito B. 731. nec recte libri. 732. aurum tibi aurum B. fraudauerim libri. defraudauerim Camerarius.

PISTOCLERUS.

Máne, dum scribit.

CHRYSALUS.

Célerem oportet ésse amatorís manum.

PISTOCLERUS.

Át quidem hercle in pérdendum magís quam ad scribendúm cito.

MNEILOCHUS.

Lóquere; hoc scriptumst.

CHRYSALUS.

“Núnc, pater mi, proin tu ab eo ut caueás tibi, 735

Súcophantiás conponit, aúrnum ut abs te auferat;

Ét profecto se áblaturum díxit.” Plane adscribito.

MNEILOCHUS.

Díc modo.

CHRYSALUS.

“Atque id póllicetur sé daturum aurúm mihi,

Quód dem scortis, quódque in lustris cómedim, et congraécem, pater.

Séd, pater, uide né tibi hodie uérba det; quaeso, caue.” 740

MNEILOCHUS.

Lóquere porro.

CHRYSALUS.

Adscribedum.

MNEILOCHUS.

Etiam lóquere, quid scribám, modo.

CHRYSALUS.

“Séd, pater, quod prómisisti míhi, te quaeso ut mémineris,
Ne illum uerberés, uerum apud te uíctum adseruató domi.”

Cédo tu ceram ac línium actutum. Age óbliga, obsigná cito.

MNEILOCHUS.

Óbsecro, quid istís ad istunc úsust conscriptís modum, 745

Út tibi ne quid crédat atque ut uíctum te adseruét domi?

CHRYSALUS.

Quia íta míhi lubet. Pótin, ut cures te átque ut ne parcás míhi?

Méa fiducia opís conduxi et méo periclo rém gero.

733. ederem Da. 734. Atque idem libri. At quidem Muller, Uss. em B. hem CD. est ad

Pylades, Camerarius. perdundé C. ad scribundum F. ascribundum CD. adscribendum B. ad scribendum Z. cita Herm. cito B. scito CD. citus Z. 735. scriptum st B. scriptum est D. scribunt est C. proi . . . abeo Ba. proin . tu abeo Bb. proutuab eo D. 736. Sicophantias B. sicophantias CD. Sycophantias F. Sucophantias R. te libri. ted Camerarius. te hoc Herm. 737. adscribito B. ascribito CD. 739. quotque D. illustris Da. in lustris De. comedin Ba. comedim Bb. comedam De e corr. cum reliquis. et congregem libri. et congraecem Aldus, Camerarius. 740. uide B. om. reliqui. queso BCD. 741. adscribedum. MN. etiam loquere libri. ascribedum CD. quid BC. dum id D. 742. te BCD. 743. ullum Da. adseruato B. asseruato reliqui. 744. hac B. 745. usus st B. usus est CD. conscriptus CF. 746. CHRIS. De. adseruet omnes. 747. Quia ita mihi lubet. potin ut BC. Quia mihi ita D. 748. fiducia BC. periculo libri. periculo Bothe.

Æquom dicis.
MNESILOCHUS.

CHRYSALUS.
Cédo tabellas.

MNESILOCHUS.
Accipe.

CHRYSALUS. Animum aduórtite,
Mnésiloche et tu Pistoclere, iam facite in biclinio 750
Cúm amica sua utérque adcubitum eátis, ita negotiumst,
Átque ibidem, ubi núnc sunt lecti stráti, potetís cito.

PISTOCLERUS.

Númquid aliud?

CHRYSALUS.
Hóc, atque etiam: úbi erit adcubitum semel,
Né quoquam exsurgátis, donec á me erit signum datum.

PISTOCLERUS.

O ínperatorém probum!

CHRYSALUS.
Iam bís bibisse opórtuit. 755

MNESILOCHUS.

Fúgiamus.

CHRYSALUS.

Uos uóstrum curate officium, ego efciam meum.
Insánum magnum mólior negotium
Metuóque, ut hodie póssiem emolhrier.
Sed núnc truculento mi átque saeuo usús senest;
Nam nón conducit huíce sucophántiae 760
Seném tranquillum esse, ubi me adspéxerit.
Uorsábo ego illum hódie, si uinó, probe.
Tam fríctum ego illum réddam, quam frictumst cicer.
Adámbulabo ad óstium, ut, quando éxeat,
Extémplo aduenienti eí tabellas dem ín manum. 765

749. MNES. FZ. PIST. BCD. Equum BCD. Aequum Z. 750. ut Da. 751. acubitum BCD. etatis DaDb. negotium st B. negotium est CD. 752. ubi nunc BC. ubi D. tecti C. seire Ca. 753. hoc atque etiam libri. acubitum BC. 754. exsurgatis B. exurgatis reliqui. 755. Pl. om. C. O om Ba. O Bc. CHRYS. Acid. PIST. libri. 756. MNES. BFZ. om. C. PIST. D. Euge eamus Camerarius. Fugiamus libri. uos uostrum curate officium libri. officium om. Herm. R. ego efciam BCD. CHRYSALUS SERUUS B. om. CD. Chrysalus FZ. Scene continued (Bothe, R., Fleck, Uss.). 757. nsanũ agnũ C. insane magnum Bothe. "Insanum pro valde magnum usus est Plautus" Festus Pauli, p. 113. 758. possiem B. possim reliqui. emolier B. emollirier F. 759. seuo BCD. sene st B. sene est reliqui. 760. non om. C. huic libri. huice R. nunc huic Camerarius. sicofantiae B. sicophantie CD. sycophantie FZ. sucophantiae R. 761. esse, ubi me libri. esse, ubi me contra R. mi esse, ubi nbi me Herm. 762. uersabo libri. illum hodie BD. hidie illum C. 763. frictum est libri. 764. hostium libri.

ACT IV. SCENE V.

NICOBULUS SENEX. CHRYSALUS SERUOS.

NICOBULUS.

Nimio illæc res est magnæ diuidiæ mihi,
Supterfugisse sic mihi hodie Chrysalum.

CHRYSALUS.

Saluós sum; iratus est senex. Nunc est mihi
Adeundi ad hominem tempus.

NICOBULUS.

Quis loquitur prope?

Atque hic quidem, opinor, Chrysalust.

CHRYSALUS.

Accéssero.

770

NICOBULUS.

Bone sérue, salue; quid fit? Quam mox nauigo
In Éphesum, ut aurum répetam ab Theotimó domum?
Tacés? per omnis déos adiuro, ut, ni meum
Gnatúm tam amem atque ei facta cupiam, quæ is uelit,
Ut tua iam uirgis látera lacerentur probe,
Ferrátusque in pistrino aetatem cónteras.
Omnía rescui scélera ex Mnesilochó tua.

775

CHRYSALUS.

Men criminatust? Óptimest. Ego sum malus,
Ego sum sacer, sceléstus; specta rem modo;
Egó modo uerbum faciam.

NICOBULUS.

Etiam, carnufex,

780

Minitare?

CHRYSALUS.

Nosces tu illum actutum, qualis sit.
Nunc has tabellas ferre me iussit tibi;
Orabat ut, quod istic esset scriptum, fieret.

766. NICOBOLUS SENEX. CRISALUS SERUUS B. Nicobolus. Chrysalus FZ. NICOBOLUS imio C. NICOB. D. Nimio D. illa ce B. illece Ca. illec Cbd. mane *libri*. magnæ Pylades. diuidie BCD. 767. Supterfugisse B. Subder fugisse Da. Subterfugisse CDb. chrisalum BD. crisalum C. 768. Saluós B. saluos reliqui. 769. adeundē Ca. 770. chrisalus BCD. chrysalus FZ. Chrysalust Camerarius. 772. theothimo B. te othimo C. te othimo Da. te othimū Db. 773. omnis B. om̄s C. omnes D. ut ni *libri*. 776. ferrat usq' CD. pristino Da. 777. res ciuis ethera Da. rescui scethera Db. rescui scelera B. rescuiis celera C. 778. criminatus st B. est *reliqui*. optimest B. optime est *reliqui*. 779. specta rem modo BC. spectarem Da. spectarem Db. 780. uerbum *libri*. uerum uerbum Bothe. uerbum non Dousa. uerbum nullum Herni. R. fatiam B. 781. tu illum actutum qualis sit. nunc hæce D. 782. tabellas *libri*. 783. quod D. quid C. ut quod B. ut BC. *om. D.*

NICOBULUS.
Cedo.

CHRYSALUS.
Nósce signum.

NICOBULUS.
Nóui. Ubi ipsest?

CHRYSALUS.
Néscio.

Nihil iam me oportet scire; oblitus sum ómnia; 785
Scio me esse seruom; néscio etiam id, quód scio.
Nunc áb transenna hic túrdus lunbricúm petit;
Pendébit hodie púlere, ita intendí tenus.

NICOBULUS.
Manedúm parumper; iam éxéo ad te, Chrýsale.

CHRYSALUS.
Ut uérba mihi dat! út nescio, quam rém gerat! 790
Seruós arcessit íntus, qui me uínciant.
Bene náuis agitatur, púlere haec confertúr ratis.
Sed cónticiscam; nam aúdio aperiri foris.

ACT IV. SCENE VI.

NICOBULUS SENEX. CHRYSALUS SERUOS. LORARIUS.

NICOBULUS.
Constrínge tu illi, Ártamo, actutúm manus.

CHRYSALUS.
Quid féci?

NICOBULUS.
Inpinge púgnum, si muttiúerit. 795
Quid háe loquuntur líterae?

CHRYSALUS.
Quid mé rogas?
Ut ab illo accepi, ad te óbsignatas ádtuli.

784. ipse est *libri*. 786. seruom *libri*. 787. tra senna B. trasenna *reliqui*. transenna Nonius p. 6. 788. pulcre B. pulchre *reliqui*. intendit erus BaDb. intenditerus C. intendit erius Da. intendit enus B. intendi tenus Z. intendi tenis F. 789. ad te exeo *libri*. exeo ad te Guyet. 792. hec BbCD. hic Ba. ratus C. 793. coticiscam Ba. fortes C. fores *reliqui*. foris R. NICOBULUS SENEX. CHRYSALUS SERUOS. LORARIUS B. om. CD. Nicobolus. Chrysalus FZ. 794. tu illi *libri*. 795. fecisti C. inpinge BC. mutu uerit D. mutiuerit F. 796. he CD. locuntur BCD. loquuntur FZ. littere B. litere CD. 797. adtuli Z.

NICOBULUS.

Ehó tu, loquitátisne es gnató meo,
Male p̄r sermonem, quíā mi id aurum réddidit,
Et té dixisti id aúrum ablaturúm tamen
Per sícophantiám ?

800

CHRYSALUS.

Egone istuc díxi ?

NICOBULUS.

Ita.

CHRYSALUS.

Quis homóst, qui dicat mé dixisse istuc ?

NICOBULUS.

Tace.

Nullús homo dicit ; hác tabellae te árguont,
Quas tu ádtulisti. Em, hae té uinciri íubent.

CHRYSALUS.

Aha.

Bellérophontem iam tíus me fecit filius ;
Egomét tabellas tétuli, ut uincirér. Sine.

805

NICOBULUS.

Proptérea hoc facio, ut suádeas gnató meo,
Ut pérgraecetur técum, ternenéfce.

CHRYSALUS.

O stúlte, stulte, néscis nunc uenire te ;
Atque ín eo ipso adstas lápide, ut praeco praédicat.

810

NICOBULUS.

Respónde, quis me uéndit ?

CHRYSALUS.

Quem di diligunt,

Aduléscens moritur, dúm ualet, sentít, sapit.
Hunc si úllus deus amáret, plus annís decem,
Plus íam uiginti mórtuom esse opórtuit.

Terrae ódium iam diu ámbulat ; iam nihil sapit.
Nec sentit ; tantist, quantist fungus pútidas.

815

798. gnato meo *libri*. 799. Male per sermonem quia *libri*. 801. sicophantiam BaCD. sicophantias Bc. sycophantiam FZ. sucophantiam R. istuc dixi *libri*. 802. homo st B. homo est *reliqui*. 803. tabelle C. tabelle D. arguunt *libri*. 804. adtulisti BC. em hae te B. hem CDA. hem Db. uincirubent Da. uincirubent Db. iubent. CH. aha / Bell. *libri*. 805. Bellerophontem iam CD. Bello rophantem iam B. Bellerophontem Bothe. 806. tetuli Ba. detuli Bb *cum reliquis*. ut om. Ba. ut Bc. 808. pergregetur BCD. ter uenefice B. 809. uenire B. uenire C. uenire Db. uendi Z. 810. eo ipso *libri*. adstas omnes. ut praeco CD. ut preeco B. predicat BCD. 811. diligunt di CD. di diligunt B Pylades. 812. adolescens F. 814. mortuum *libri*. 815. Terre odium ambulat *libri*. hodium Da. odium Dc. iam *libri*. iam diu Gertz. 816. tanti st quanti st B. tanti est quanti est *reliqui*.

NICOBULUS.

Tun térrae me odium esse aútumas? Abdúcite hunc
Intro átque adstringite ad columnam fórtiter.
Numquam aúferes hinc aúrum.

CHRYSALUS.

Atqui iam dabis.

Dabo?

NICOBULUS.

CHRYSALUS.

Átque orabis mé quidem ultro, ut aúferam,
Quom illúm rescises críminatorém meum,
Quanto in periclo et quánta in pernicié siet.
Tum libertatem Chrýsalo largíbere;
Ego ádeo numquam accípíam.

820

NICOBULUS.

Dic, scelerúm caput,
Dic, quo in periclost méus Mnesilochus filius?

825

CHRYSALUS.

Sequere hác me; faxo iam scies.

NICOBULUS.

Quo géntium?

CHRYSALUS.

Tres únos passus.

NICOBULUS.

Uél decem.

CHRYSALUS.

Agedum, tu Ártamo,
Forem háne pausillum áperi; placide, né crepa.
Sat ést. Accede huc tú. Uiden conuúuium?

NICOBULUS.

Uideo éxaduorsum Pistoclerum et Bécchidem.

830

CHRYSALUS.

Qui súnt in lecto illo áltero?

NICOBULUS.

Interí miser.

817. terre CD. 818. columpnam D. 819. Núq quã B. iam libri. 821. Quom F. Qum B. Cum reliqui. rescises Ba. 822. periculo libri. periclo Guyet. pernitie BDb. permittie CDa. 823. largibere Ba. largibem rem D. 825. periclo est CD. periclo est B. 826. seque Da. faxo iam scies BC. post sat est v. 829 D. 827. passos Ba. 828. fortem C. pausillum Ba. pauxillum Bc cum reliquis. pausillulum R. pauxillulum Pylades. crepet Angelius. crepa mss. 829. stat D. huc libri.

Nouístine hominem? CHRYSALUS.
 NICOBULUS.
 Nóui.
 CHRYSALUS.
 Dic sodés mihi,
 Bellán uidetur spécie mulier?
 NICOBULUS.
 Ádmodum.
 CHRYSALUS.
 Quid? illám meretricemne ésse censés?
 NICOBULUS. Quíppini?
 Frustra és. CHRYSALUS.
 NICOBULUS.
 Quis igitur, óbsecro, est?
 CHRYSALUS. Inuénérís; 835
 Ex mé quidem hodie núnquam fies cértior.

 ACT IV. SCENE VII.

CLEOMACHUS MILES. NICOBULUS SENEX. CHRYSALUS SERUOS.

CLEOMACHUS.
 Meamne híc Mnesilochus Nicobuli filius
 Per uim út retineat múlierem? Quae haec factiost?
 NICOBULUS.
 Quis illést?
 CHRYSALUS.
 Per tempus híc uenit milés mihi.
 CLEOMACHUS.
 Non me árbitratur militem, sed múlierem, 840
 Qui mé meosque nón queam deféndere.

834. meretricemne B. quippeni BCD. quippe FZ. quippini Camerarius R. 835. Frustres BCD. frustras Z. frustra es F. obsecro st B. obsecro est *reliqui*. 836. cercior B. CLEOM. MILES. NICOBOLUS SENEX. Chrysal. S. B. NICOBO CLEOMAC CRIŚ Db. om. C. Cleomachus. Nicobulus. Chrysalus FZ. 837. hoc C. nicoboli *libri*. 838. que hec C. que hec D. factio st B. factio est *reliqui*. 839. ille st B. ille est *reliqui*. miles mihi BaC. nichlos D. miles mihi cleomachus Bb.

Nam néque Bellona mihi únquam neque Mars créduat,
 Ni illum éxanimalem fáxo, si conuénero,
 Niue éxheredem féceró uitáe suae.

NICOBULUS.

Chrysále, quis illest qui minatur filio?

845

CHRYSALUS.

Uir hic ést illius múlieris, quacum ádcubat.

NICOBULUS.

Quid, úir?

CHRYSALUS.

Uir, inquam.

NICOBULUS.

Núpta est illa, óbsecro?

CHRYSALUS.

Scies háud multo post.

NICOBULUS.

Óppido interií miser.

CHRYSALUS.

Quid núnc? scelestus tibi uidetur Chrýsalus?

Age núnc uincito me, aúscultato filio.

850

Dixín tibi ego illum te ínuenturum, quális sit?

NICOBULUS.

Quid núnc ego faciam?

CHRYSALUS.

Iúbe sis me exsoluí cito;

Nam ní ego exsoluor, iám manifesto hominem ópprimet.

CLEOMACHUS.

Nihil ést lucri quod me hódie facere máuelim,

Quam illúm cubantem cum illa opprimere, ambo út necem.

855

CHRYSALUS.

Audín, quae loquitur? Quín tu me exsoluí iubes?

NICOBULUS.

Exsolúite istum. Périi, pertinuí miser.

CLEOMACHUS.

Tum illám, quae corpus públicat uolgó suum,

Faxó se háud dicat nánctam, quem derideat.

844. exeredem Ba. uité sue C. uité sue D. 845. ille est *libri*. minatur *libri*. 846. quae cum B.
 847. nupta est illa *libri*. nuptane Pylades. 848. CHR. om. CDa. CHR. Db. haut B and C. haud
reliqui. 851. tibi ego illum *libri*. uenturum D. qui siet Herm. R. sit Fleck. 853. ni BCD.
 manifesto st e corr. B. 855. obprimere D. 856. audin Dc. 858. uolgo B. uulgo *reliqui*. suum *libri*.
 859. haud *libri*. hau R. dicat *libri*. dicet Herm.

CHRYSALUS.

Pacisci cum illo paulula pecunia
Potés.

860

NICOBULUS.

Paciscere ergo, obseero, quid tibi lubet,
Dum né manifesto hominem opprimat neue enicet.

CLEOMACHUS.

Nunc nisi ducenti Philippi redduntur mihi,
Iam illorum ego animam amborum exsorbeo oppido.

CHRYSALUS.

Em, illóe paciscere sí potes.

NICOBULUS.

Perge, obseero;

865

Paciscere quiduis.

CHRYSALUS.

Íbo et faciam sédulo.

Quid clámas?

CLEOMACHUS.

Ubi erus túus est?

CHRYSALUS.

Nusquam; néscio.

Uis tibi ducentos númmos iam promíttier.
Ut né clamorem hic fácias neu conúciium?

CLEOMACHUS.

Nihil ést, quod malim.

CHRYSALUS.

Atque út tibi mala multa íngeram?

870

CLEOMACHUS.

Tuo árbitratu.

NICOBULUS.

Ut súbblanditur cárnufex!

CHRYSALUS.

Pater híc Mnesilochist, séquere, is promíttét tibi.
Tu aurúm rogato; céterum uerbúm sat est.

860. CHR. *om.* Da. CHR. Db. illa C. paulula BCD. peccunia D. 861. paciscere *libri*. quod Lambinus. quid *libri*. tibi lubet BD. lubet tibi C. 862. manifesto *libri*. opprimat D. enicet BaC.

enecet Bb. eniceat D. 864. ex orbeo Bc. exorbeo BaC. exorbabo D. 865. Hem . . . potes assigned to Chrysalus BCD. Em illoc B. Hem illoc *reliqui*. Cum illoc R. paciscere B. paciscere *reliqui*. obseero *libri*. 866. Pacisce Ba. paciscere Bb *cum reliquis*. quid uis *libri*. Chrys. *om.* C.

fatiam B. 867. eros B. erus CD. CH. *om.* Da. CHR. De. nusquam. nescio CD. 868. iam *om.* Ba. iam Bb. 869. clamorem a e *corr.* B. conuitium CD. 870. quid D. CH. *om.* Da. CH. Db. in geram Da. 871. Ut . . . carnufex *libri* assign to Nic. Acid. to Chrysalus. subbanditur Ba.

sublanditur D. 872. Pater ^{hic} B. mnesiloché est C. mnesilochi est *reliqui*. 873. tuarum for tu aurum Da. ceterum C.

- NICOBULUS.
Quid fit?
- CHRYSALUS.
Ducentis Philippis rem pepigi.
- NICOBULUS.
Uáh, salus
Meá, seruasti mé. Quam mox dicó "dabo"?
- CHRYSALUS.
Roga húnc tu, tu promítte huic.
- NICOBULUS.
Promittó; roga.
- CLEOMACHUS.
Ducéntis nummos aúreos Philippós probos
Dabín?
- CHRYSALUS.
"Dabuntur" ínque; respondé.
- NICOBULUS.
Dabo.
- CHRYSALUS.
Quid núnc, impure? núm quid debetúr tibi?
Quid illi molestus's? quid illum morte térritas?
Et égo te et ille mactámus infortúnio. 880
Si tibíst machaera, at nóbis ueruinást domi.
Qua quídem te faciam, sí tu me inritáueris,
Conféssiolem sóricina nénia.
Iam dúdum hercle equidem séntio suspício 885
Quae té sollicitet: eum ésse cum illa múliere.
- CLEOMACHUS.
Immo ést quoque.
- CHRYSALUS.
Ita me Júppiter, Junó, Ceres,
Minérna, Latoná, Spes, Opis, Uirtús, Uenus,
Castór, Polluces, Márs, Mercurius, Hércules,
Summánus, Sol, Satúrnus díque omnés ament, 890

874. Philippis rem pepigi. Ni. uah salus / Mea seruasti me. quam *libri*. seruauisti Herm.,
Bothe, Fleck. R. 878. inque C. inquam FZ. 879. impure B. debetur pure D. 880. molestus *libri*.
quid Camerarius. quia *libri*. 882. Si tibi est machera et nobis *libri*. at Acid. & Guyet. ueruina est
Pylades & Fulgentius. uerbina st Ba. uerbena st Bb. urbina est *reliqui*. 883. qua Z. fatiam B. faciam
CD. Donatus Eun. v. 6, 23. irritaueris FZ. 884. confossiolem B. confossiolem DFZ. soricina D.
soricina BC. Donatus. nenia BCD. 885. Iandudum B. Iam dudum *reliqui*. suspitio BCD.
887. est om. B. iupiter B. 888. latona, spes *libri*. Spes Latona Guyet, Herm. R. opis C. opes B.
obs D. 890. Submanus BCD. SATURNUS B. diique *libri*.

Ut ille cum illa néque cubat neque ámbulat
Neque ósculatur néque illud quod dici solet.

NICOBULUS.

Ut iúrat! Seruat me ille suis periúriis.

CLEOMACHUS.

Ubi núnc Mnesilochus érgost?

CHRYSALUS.

Rus misit pater,

Illa autem in arcem ábiit aedem uisere
Minéruae; nunc apértast; i, nise, éstne ibi.

895

CLEOMACHUS.

Abeo ad forum igitur.

CHRYSALUS.

Uél herele in malám crucem.

CLEOMACHUS.

Hodie éxigam aurum hoc.

CHRYSALUS.

Éxige ac suspénde te,

Ne súpplicari cénseas, nihilí homo.
Illést amotus. Síne me, per te, ere, óbsecro
Deos inmortalis, íre huc íntro ad filíum.

900

NICOBULUS.

Quid eó íntro íbis?

CHRYSALUS.

Út eum dictis plúrumis

Castígem, quom haec factá sic ad hunc faciát modum.

NICOBULUS.

Immo óro, ut facias, Chrýsale, et ted óbsecro,
Caue^s pársis in eum dícere.

CHRYSALUS.

Etiam mé mones?

905

Satin ést, si plura ex me aúdiét hodié mala,
Quam aúdiuit umquam Clínia ex Demetrio?

NICOBULUS.

Lippi ille oculi séruos est simíllimus:

892. auscultatur BCD. osculatur FZ. ausculatur R. 894. ergo st B. ergo est C. ergo D. 895. edem BD. edem C. 896. aperta st B. aperta est *reliqui*. i uis e D. i uise C. 897. uel . . . crucem assigned to Chrysalus Z to Nicobulus *reliqui*. uel tu R. uel *libri*. 899. suplicare B. subplicare D. censeas nihili homo *libri*. tibi nos censeas R. nos Uss. 900. Ille est *libri*. opsecro B. obsecro *reliqui*. 901. immortales BCD. 902. eo *libri*. plurimis D. 903. cum *libri*. facta^d siadhuc Ba. facta sic ad hunc Bb *cum reliquis*. sic facta Camerarius. 904. tedopsecro Ba. te obsecro C. te obsecro BbD. 906. satan est Da. satin est *reliqui*. 907. clinio D. 908. ille *libri*. seruus *libri*. simillimus *libri*.

Si nón est, nolís esse neque desideres ;
 Si est, ábstinere, quín adtingas, nón queas. 910
 Nam ni illic hodie fórte fortuna híc foret,
 Milés Mnesilochum cum úxore opprimerét suá
 Atque óptruncaret móechum manufactárium.
 Nunc quási ducentis Philíppis emi filium,
 Quos dáre promisi míliti; quos nón dabo 915
 Temere étiam, prius quam filium conuénero;
 Numquam édepol quídquam témere credam Chrýsalo.
 Uerúm lubet etiam míhi hásc perlegere dénuo;
 Aequómst tabellis cónsignatis crédere.

ACT IV. SCENE VIII.

CHRYSALUS SERUOS.

Atrídae duo patrés eluent fecísse facinus máximum, 920
 Quom Príamí patriam Pérgamum diuína moenitúm manu
 Armís, equis, exércitu atque exímíis bellatóríbus
 Cum mílle numero náuium decumo ánno post subégerunt.
 Non pédibus tormentúm fuit, praent égo erum expugnabó meum.
 Sine clásse sineque exércitu et tánto numero mílitum 925
 Cepi, éxpugnaui amánti erili filio aurum ab suó patre.
 Nunc prius quam huc senéx venit, lubet lámentari, dum éxeat.
 O Tróia, o patria, o Pérgamum! o Príame, periísti senex,
 Qui míseré male multábere quadringéntis Philíppis aúreis.
 Nam ego hásc tabellas óbsignatas cónsignatas quás fero, 930

910. n̄. queas Bb. nequeas Ba. 913. moechum C. mechum DF. 914. philippeis B. philippis reliqui. eini C. 915. dare Ba. dare Bb.

917. NUMQUAMEDEPOLDEMEREQUICQUAMCREDAMCHRYSALO A. credam e corr. D. credam. CHR̄. Uerum C. 918. libet libri. LUBET A. ETIAM A. HASPELLEGERE A. has perlegere BD. 919. Aequum st. B. aequum est reliqui. TABELLISCONSIGNATIS A. CHRISALUS SERUUS. NICOBULUS SENEX B. om. C. CHRISALUS D. Chrysalus. Nicobulus

FZ. 920. Atridas duos Ba. Atridas duo^{†e} Bb. Atrides duo D. trides duo C. Atridae duo A & Pylades. eluent BD & A. clauent C. maximum BCD. FACINUSMAXIMUM A. 921. Cum BCD.

PERGAMUMDIUINA A. moenitum B. menitum C. m . . munitū enitū Da. m . . monitu. enitū Db. 922. ARMISEQUISEXERCITUATQ. EXIMIISBELLATORIBUS A. equis C. 923. Mille cum libri. cum mille Uss. DECUMOANNOPOSTSUBEGERUNT A. 924. pedibus BbCdb. peius Lamb. R, Kampmann. termento Curio, Canter, e Festo "Termentum pro eo quod nunc dicitur detrimentum utitur plautus in bacchidibus." tormento libri & A. ruit C. or tormentorū it. fuit libri. pre ut B. 925. SINECLASSESINEQ. EXERCITUETTANTONUMEROMILITUM A. atque sup. scr. B. 926. CEPIEXPUGNAUIAMANTIERILIFIL . . . PATRE A. Coepi BD. erili CD. herili B. 927. NUNCPRIUSQUAM A. prius quam huc libri. HUCSENEXUENIT A. libet libri. DUM-EXEAT A. 928. OTROIAOPATRIAOPERGAMUM A. periisti libri omnes. 929. mulcabere Da. multabere Dc. quadringentis B. quadragentis C. quadragenis D.

Non sūnt tabellae sēd equos, quem misère Achiui līgneum.
 Epīst Pistoclérus; ab eo haec sūmpta. Mnesilochus Sinost
 Relictus; ellum, nōn in busto Achilli, sed in lecto ádeubat;
 Bacchídem habet secum; ille olim habuit ignem qui signum daret;
 Nunc ípsum exurit. Égo sum Ulixes, quóius consilio háec gerunt. 935
 Tum quae híc sunt scriptae litterae, in hóc equo insunt milites
 Armáti atque animatí probe. Ita res succēssit meliúsque adhuc.
 Atque híc equos non in árcem, verum in árcam faciet ímpetum.
 Exitium, excidium, exlécebra fiet híc equos hodie auró senis.
 Nostró seni huic stolido, éi profecto nómen facio ego Ílio; 940
 Milés Menelaust, égo Agamemnon, ídem Ulixes Laértius;
 Mnesilochus est Alexánder, qui erit exitio rei patriáe suae;
 Is Hélenam abduxit, quóia causa nūnc facio obsidium Ílio.
 Nam illi ítidem Ulixem audiúti, ut ego sum, fuisse et audacem ét malum.
 Dolis ego prensus sum; ille mendicans paene inuentus interití, 945
 Dum ibi éxquirít fata illorum. Adsimiliter mihi hodie óptigit:
 Uinctus sum, sed dolis me exemi; ítem se ille seruauit dolis.
 Ílio tria fuisse audiui fáta, quae illi forént exitio:
 Signum ex arce sí periisset, álterum etiam est Tróili mors,
 Tértium, quom pórtae Phrygiae límen superum scínderetur. 950
 Pária ítem tria eís tribus sunt fáta nostro huic Ílio.

931. tabelle CD. equos B. equus D. aequus C. 932. Epius est BCD. epeus est F. sumpta
libri. sinon est BCD. Sinost Angelius. 933. ellum B. illum CD. in lecto B. lecto *reliqui*.
 935. Hunc *libri*. Nunc Guyet, Herm. ulixes BCD. ullisses Z. cuius *libri*. consilioh Ba. haec B.
 hanc CD. gerunt BaCD. geruntur Bb. 936. TUMQUAEHICSUNTSCRIPTAELI A. litterae
 B. littere C. litterae or litere D. in equo insunt *libri*. i equo B. aequo C. 937. meliusque *libri*.
 mi usque Bothe. 938. ATQ. HICEQU A. (Loewe). equus *libri*. arcum Ca. 939. EXITIUM-
 EXCIDIUM A. (R.). Exidium exitium B. excidium exitium *reliqui nisi* excicium C. exlecebra ABC.
 lacebra Da. lacebra Db. latebra Dc. EQUOS A. equus *reliqui*. 941. MENELAUST A. menelaust
 Bb. menelaus est Ba *cum reliquis*. mene laus D. agamemno ADA. agamenno C. agamemnon BDC.
 ULIXES A *cum reliquis*. ulysses Z. lertius CD. lercius B. LERTIUS or LARTIUS A & Acid.
 laertius Z Fleck. R. 942. Mnesilochus est *libri* with A. EXITIO A. exitium *reliqui*. REI-
 PATRIAE A. 943. SIHELENAM . . . XIT A. His elenam abduxit B. Is elenam abduxit D. Is
 helenam abduxit C. cuia ABCD. 944. illi ítidem Bothe. ILL. I . . D (EM) A. illic eidem *libri*.
 ULIXEMAUDIUI A. audi ulixem Ba. audiui ulixem Bb with rest. FUISSE A. fuise Ba.
 945. Dolis ego deprehensus BC. deprehensus D. DOLISEGOPRENSUS A. mendicans pene inuentus
libri & A. PAENE A. interit *libri* with A. 946. ibi ABCD. exquirít facta BDaDc. exquirít fata
 ABCD. illorum *libri* with A. adsimiliter AD. autsimiliter C. ac similiter B. optigit BCD.
 obtigit AFZ. 947. ME A. om. *reliqui*. exaemi Da. se ille *libri* with A. 948. Ilio BCD. ILLI A.
 tria ia e corr. B. facta Ba . . FAT (or I) A A. illo Ca. FUERE A. forent *reliqui*. excicio B.
 exitium D. 949. ARCE A. periisset ABCD. perisset FZ. etiam st B. etiam est *reliqui* with A.
 TROILI A. 950. TERTIUM A. terecium C. cum *libri* with A. PORTAEPHRYGIAE A. forte
 phrigie C. forte phrigie D. forte frigie Ba. forte frigie Bc. portae scaeae Z. Phrygiae Scaliger.
 LUMEN A. 951. PARI A. ITEMTRIA A. eis BCD. TRIBUS A. facta Ba. nostra *libri*.
 nostro A and Meursius. HUICILIO A.

Nam dúdum primo ut díxeram nostró seni mendácium
 Et de hóspite et de auro ét de lembo, ibi sígnum ex arce iam ábstuli.
 Iam dúo restabant fáta tunc, nec mágis id ceperam óppidum.
 Post úbi tabellas ád senem detúli, ibi occidi Tróilum, 955
 Quom cénsuit Mnesílochum cum uxore ésse dudum mílitis.
 Ibi uix me exsolui; atque íd periculum adsímulo, Ulixem ut prædicant
 Cógnum ab Helena ésse prodítum Héecubae. Sed ut olim ille se
 Blánditiis exémit et persuásit, se ut amítteret,
 Item égo dolis me illo éxtuli e periclo et decepí senem. 960
 Post cúm magnífico mílite, urbes uérbis qui inermús capit,
 Conflíxi atque hominem réppuli; dein púgnam conseruí seni.
 Eum égo adeo uno méndacio deuíci, uno ictu extémpulo
 Cepí spolia. Is núnc ducentos númmos Philippos míliti, 965
 Quos dáre se promísit, dabit.
 Nunc álteris etiám ducentis úsus est, qui dispensentur
 Ílio capto, út sit mulsum, quí triumphent mílites.
 Sed Príamus hic multo illi præstat; nón quinquagintá modo,
 Quadríngentos filiós habet, atque equidem ómnis lectos síne probro;
 Eos égo hodie omnis cóntruncabo duóbis solis íctibus. 970
 Nunc Príamo nostro si ést quis emptor, cóemptionalém senem
 Uendam égo, uenalem quem hábeo extemplo ubi óppidum expugnávero.
 Sed Príamum adstantem eccum ánte portam uideo; adibo atque ádloquar.

952. mendatium B. 953. ETDEHOSPITEETDEAURO A. ospite Db. signum om. Ba. sup. scr. Bb. aroe Da. arce Dc. 954. IAM A. RESTABANT A. facta Ba. TUNC A. tum reliqui. dum Da. coeperam BZ. 955. TABELLAS A. detuli ibi libri. 956. Cum libri with A. MNESILOCHUS A. UXOREESSE A. 957. uix me exsolui BC. me uix & solui Da. me uix & solui Dc. adsimilo libri. praedicant libri. 958. Cognitum ab helena libri. eccubae B. eccube CD. hecubae F. olim libri. 959. Blanditiis BCD. persuadit D. 960. Itaē B. ilio BC. expuli libri. extuli Dissaldeus. e periclo CD. periculo B. 961. Postea B. Postē CD. Post Acid. R. urbes libri. 962. Conflixi BbFZ. Confixit BaCD. 963. Eum ego adeo uno BbD. Cum ego adeo uno BaC. mendatio BC. extemplo FZ. 964. Coepi BCD. 966. qui dispensentur libri. dispensetur CD. 967. Ilio capto triumphunt D. 969. Quadríngentos libri. atque equidem libri. 971. si est libri. m eptor C. comptionalem Ba. e comptionalem Bb. comptionalem or comptionalem CD. 972. habeo CD. et templo Da. extemplo DbDc. p opidum D. 973. adstantem eccum B. adstante mecum CD. uideo FZ. uidebo CD. uideb B. "I have commenced a new scene contrary to the books" R. Names of characters omitted up to v. 981 in CDa. add. Db.

ACT IV. SCENE IX.

NICOBULUS. CHRYSALUS.

NICOBULUS.
 Quóianam uox própe me sonat?

CHRYSALUS.
 O Nicobule, quíd fit?

NICOBULUS.
 Quíd, quod te misi, éequid egisti?

CHRYSALUS.
 Rogas? Congrédere.

NICOBULUS. Gradior. 975

CHRYSALUS.
 Óptumus sum orátor; ad lacrumás coegi hominem cástigando
 Máleque dictis, quáe quidem quíni cómmisisci.

NICOBULUS. Quíd ait?

CHRYSALUS. Uerbum

Núllum fecit; lácerumans tacitus aúscultabat, quae égo loquebar;
 Tácitus conscripsít tabellas; óbsignatas mihi has dedit;
 Tibi me iussit dáre; sed metuo, né idem cantént, quod priores. 980

Nósce signum; éstne eius?

NICOBULUS.
 Nouí. Lubet perlégere has.

CHRYSALUS. Perlege.

Nunc súperum limen scínditur, nunc ádest exitium Ílio.
 Turbát equos lepide lígneus.

NICOBULUS.
 Chrysále, ades, dum ego has pérlego.

CHRYSALUS.
 Quíd mé tibi adésse opus est?

NICOBULUS.
 Uolo út quod iubeo fácias.

Ut scías quae hic scriptá sient. 985

974. Cuianam *libri*. uox própe me sonat *libri*. 975. Quid quod BFZ. Quidquid CD. ecquid B. hecqd D. hec q̄ d̄ C. gradior CDFZ. congrédior B. 976. ad lacrumas coegi hominem castigando *libri*. lacrumas CDa. 978. auscultabat B. autcultabat D. 979. mihi has dedit *libri*. 981. est ne BD. libet *libri*. perlegerebas C. 982. om. Ba. addit. Bb. mrg. scindit̄. ñc Bb. exicium BC. 983. equos B. equus *reliqui*. chrisale ad es B. 984. iubeo BcCD. iubebo B. 985. scripta CD. sc̄ ipta B.

CHRYSALUS.
Nihil moror neque scire uolo.

NICOBULUS.
Tamén ades.

CHRYSALUS.

Quid opust?

NICOBULUS.

Táceas.

Quod iúbeo id facias.

CHRYSALUS.

Adero.

NICOBULUS.
Eúge litterás minutas.

CHRYSALUS.

Quí quidem uideát parum:

Uerúm qui satis uideát, grandes satis súnť.

NICOBULUS.

Animum aduertito igitur.

CHRYSALUS.

Nolo, ínquam.

NICOBULUS.

At uolo, ínquam.

CHRYSALUS.

Quíd opust?

NICOBULUS.

At enim quód te iubeo ficias.

CHRYSALUS.

Iustúmst tuus tibi seruos tuo ábitratu séruiat.

990

NICOBULUS.

Hoc áge sis nunc iam.

CHRYSALUS.

Ubí lubet, recita; aurúm operam tibi dico.

NICOBULUS.

Cerae équidem haud parsit néque stilo, sed quídquid est perlégere certumst.

“Páter, ducentos Philippos, quaeso, Chrýsaló

Da, si ésse saluom úis me aut uitalém tibi.”

Malúm quidem hercle mágnum tibi dicó.

986. Nihil *libri*. opus est FZ. opust BCD. tacias Da. taceas Db. 987. Euge B. Eu CD.
990. Iustum est CD. Iustum st B. tunc C. seruiad Da. 991. iam nunc CD. nunciam B.
992. Cere B. quidem B. equidem Gertz. pellere Da. perlegere Z. pellegere BCD. New scene CD.
space CDa. NICOBOLUS CHRISALUS Db. EPĹA B. 993. NIC. ater C. NIC. O pater D.
philipp. os B. queso BC. 994. saluum *libri*. 995. CHR. FZ. om. BCD. NIČ. B. Molum D.
magnum CH. tibi dico. NI. quid est CD. magnum tibi dico. CRI. quid est B.

- CHRYSALUS. Quid est? 995
 Non prius salutem scripsit?
 NICOBULUS.
 Nusquam sentio.
 CHRYSALUS.
 Inde a principio iam impudens epistulast.
 Non dabis, si sapias. Uerum si das maxime,
 Ne ille alium gerulum quaerat, si sapiet, sibi;
 Nam ego non laturus sum, si iubeas maxime. 1000
 Sat sic suspectus sum, quom careo noxia.
 NICOBULUS.
 Aesculta porro, dum hoc, quod scriptumst, perlego.
 "Pudet prodire me ad te in conspectum, pater;
 Tantum flagitium te scire audiui meum,
 Quod cum peregrini cubui uxore militis." 1005
 Pol haud derides; nam ducentis aureis
 Philippis redemi uitam ex flagitio tuam.
 CHRYSALUS.
 Nihil est illorum, quin ego illi dixerim.
 NICOBULUS.
 "Stulte fecisse fateor; sed, quaeso, pater,
 Ne me in stultitia, si deliqui, deseras. 1010
 Ego animo cupido atque oculis indomitis fui;
 Persuasumst facere, quous me nunc facti pudet."
 Prius te cauisse ergo quam pudere aequom fuit.
 CHRYSALUS.
 Eadem istaec uerba dudum illi dixi omnia.
 NICOBULUS.
 "Quaeso, ut sat habeas id, pater, quod Chrysalus 1015
 Me obiurgauit plurimis uerbis malis
 Et me meliorem fecit praeceptis suis,
 Ut te ei habere gratiam aequom sit bonam."

996. CHR. om. B. NIC. om. Da. 997. which Acid. transposes after 1002 in *libri*. impudens BC. impudens D. epistula est F. epistola est *reliqui*. 998. Nodabis D. sapis Ca. sapes Cb. maxime B. 999. gerulum C. querat BC. 1000. non *sup. scr.* B. maxime B. 1001. cum *libri*. 1002. scriptum st B. scriptum est *reliqui*. 1003. NI. CD. EPLA. B. conspectu B. 1004. flagicium C. sciui audirei D. sciuire audiuire C. 1005. multis C. 1006. NIC. B. haud *libri*. 1008. Nil C. illi om. Da. *sup. scr.* Db. 1009. EPLA. B. fetis se Da. fecisse Db. queso BC. 1010. stultia C. ^sulti. cia Da. 1012. Persuasum st B. persuasum est *reliqui*. quoinis B. cuius *reliqui*. facti om. C. 1013. NIC. B. CHR. De. te cauisse *libri*. equum B. aequum C. equum D. 1014. illi dixi *libri*. 1015. EPLA B. Queso BCD. chrisalus B. 1016. Me *libri*. Med Bothe, R. plurimis CD. plurimis *reliqui*. 1017. praeceptis B. 1018. te ei *libri*. ei te R. equum B. aequum *reliqui*.

CHRYSALUS.

Estne istuc istie scriptum?

NICOBULUS.

Em specta, tūm scies.

CHRYSALUS.

Ut, qui deliquit, supplex est ultro omnibus!

1020

NICOBULUS.

“Nunc si me fas est obsecrare abs te, pater,
Da mihi ducentos nummos Philippos, te obsecro.”

CHRYSALUS.

Ne unum quidem hercle, si sapias.

NICOBULUS.

Sine, perlegam.

“Ego ius iurandum verbis conceptis dedi,
Datum id me hodie mulieri ante vesperum,
Prius quam a me abiret. Nunc, pater, ne perierem,
Cura atque abduce me hinc ab hac, quantum potest.
Quam propter tantum damni feci et flagiti.
Cane tibi ducenti nummi diuidiae fiant;
Sescenta tanta reddam, si uiuó, tibi.
Uale atque haec cura.” Quid nunc censes, Chrysale?

1025

1030

CHRYSALUS.

Nihil ego tibi hodie consili quidquam dabo
Neque ego haud committam ut, si quid peccatum siet,
Fecisse dicas de mea sententia;
Uerum, ut ego opinor, si ego in istoc sim loco,
Dem potius aurum, quam illum conrumpi sinam.
Duae condiciones sunt; utram tu accipias, uide,
Uel ut aurum perdas, uel ut amator perieret.
Ego neque te iubeo neque ueto neque suadeo.

1035

NICOBULUS.

Miseret me illius.

CHRYSALUS.

Tūus est; non mirum facis.

1040

1019. Esne B. em B. hem *reliqui*. spectatum B. 1020. deliquit Da. deliquit De. subplex D.
1021. EPLA B. obsecrare abs te *libri*. obsecrare te Acid. 1022. numbos B. obsecro *libri*.
1024. EPLA B. 1025. odie Da. *corr.* De. 1026. pater ne periurem BD. ne periurem C. pater ne
peierem Camerarius R. 1027. adduce C. abduc FZ. potest B with the rest. 1028. dampni CD.
flagicii C. flagitii *reliqui*. 1029. diuitiae B. diuiciae C. diuitie D. diuidiae Camerarius.
1030. sexcenta De. tanta Pylades. 1031. hec C. NIC. quid B. censes n e *corr.* B. cesses D.
chrysaⁱe C. chrisale B. 1032. Nil C. hodie consilii BCD. 1033. Neque ego haud *libri*. siet D.
1034. de me mea BD. de^{hi} mea me C. de mea Z. 1035. NIC. B. si ego *libri*. ego si Herm. R.
sim BCD. 1037. due CD. utram tu *libri*. tu utram Acid. utram Guyet. 1038. perda Bb. periuret
libri. peieret Camerarius. perieret Usener. 1039. CRI. B. 1040. facias B.

NICOBULUS.

Si plús perdundum sít, perisse suáuiust,
 Quam illúd flagitium uólgo dispaléscere.
 Ne ille édepol Ephesi múlto mauellém foret,
 Dum sáluos esset, quám reuenissét domum.
 Quid érgo istie? Quod perdúndumst, properem pérdere. 1045
 Binós ducentos Philippos iam intus éceferam,
 Et militi quos dúdum promisi miser
 Et istos. Mane istie; iam éxco ad te, Chrýsale.

CHRYSALUS.

Fit násta Troia; scíndunt proceres Pérgamum;
 Sciúi égo iam dudum fóre me exitium Pérgamo. 1050
 Edepol qui me esse dícat cruciatú malo
 Dignúm, ne ego cum illo pínus haud ausím dare;
 Tantás turbellas fácio. Sed crepuít foris;
 Ecfértur praeda ex Tróia; taceam núnc iam.

NICOBULUS.

Cape hóc tibi aurum, Chrýsale. I, fer filio. 1055
 Ego ad forum autem hinc íbo, ut soluam militem.

CHRYSALUS.

Non équidem accipiam; próin tu quaeras quí ferat.
 Noló mihi credi.

NICOBULUS.

Cápe uero; odiosé facis.

CHRYSALUS.

Non équidem capiam.

NICOBULUS.

At quáeso.

CHRYSALUS.

Dico, ut rés se habet.

NICOBULUS.

Moráre.

CHRYSALUS.

Nolo, inquam, aúrum coneredí mihi. 1060

1041. perisse Z. periisse *reliqui*. suauist B. suauis est *reliqui*. satius est Scaliger, Dousa, R. 1042. illum B. illud *reliqui*. 1043. molto D. 1044. saluus *libri*. 1043 et 1044 Bb *mrg. om.* B. as in the text C. 1045. Quid ego BD. Quid ergo C. perdundum est CD. perdundu st B. properem BD. propere C. 1046. philippus ducentos B. ducentos philippus R. eceferam BaCDa. efferam BbDc. 1047. promissimus eret istos C. 1049. CHR. fit Dc. 1050. exicium BD. 1052. Digno D. ego cum *libri*. haud *libri*. ausim sim e *corr.* B. 1053. turbellas *omnes*. 1054. Ecfertur BaCDa. Effertur BbDc. preda B. 1055. cap hoc tibi D. ^e imp. D. 1056. militem *libri*. militi Lambinus, Bothe, W. R. Uss. 1057. queras BCD. 1058. Nolo mihi Ba. Nolo ego mihi Bb with the rest. odioso facis care uero Char., p. 187. 1059. queso BCD. 1060. morare? C.

Uel da aliquem, qui me seruet.

NICOBULUS.

Ohe, odiosé facis.

CHRYSALUS.

Cedo, sí necessesit.

NICOBULUS.

Cúra hoc; iam ego huc reuénero.

CHRYSALUS.

Curátumst esse té senem misérrumum.

Hoc ést incepta ecficere pulcre, uél uti mihi

Euénit, ut ouans práeda onustus incéderem.

1065

Salúte nostra atque úrbe capta pér dolum

Domúm reduco íntegrúm omnem exércitum.

Sed, spéctatores, uós nunc ne mirémini,

Quod nón triumpho; pér uolgatúmsit, nihil moror;

Uerúm tamen accipiéntur mulso mílites.

1070

Nunc hánc praedam omnem iam ad quaestorem déferam.

ACT V. SCENE I.

PHILOXENUS SENEX.

Quam mágis in pectore meó foueo, quas méus filius turbás turbet,

Quam se ad uitam et quos ad mores praecipitem insecutus capessat,

Magis cúraest magisque adformido, ne is péreat neu conrumpatur.

Scio, fúí ego illa aetate ét feci illa omnia, sed more modésto,

1075

Neque plácitant mores, quibus uideo uolgo gnatis essé parentes.

Duxi, hábui scortum, pótaui, dedi, donauí, et enim id ráro.

Ego dare me ludum méo gnato institui, ut animo obsequium súmeré possit;

Aequom esse puto; sed nimis nolo desidíae ei dare lúdum.

Nunc Mnésilochum, quod mándaui, uiso, écqul eum ad uirtútem

1080

Aut ad frugem opera sua compulerit,

Sic ut eum, si conuénit, scio fecísse; eost ingenió natus.

1061. Uel da aliquem qui me seruet B. om. CD. ohe odiose libri. 1062. necesse sit C. necesse est reliqui. ho C. iam ego huc BCD. 1063. Curatum est BC. Coratum est D. miserumum B. miserrimum FZ. 1064. pulchre ueluti libri. pulcre B. 1065. preda B. honustus Ba. incederem libri. 1067. integrum libri. 1069. peruulgatum est libri. 1071. predam B. iam B. om. reliqui. questorem BCD. PHILOXENUS SENEX B. om. CD. NICOB. CD. 1073. precipitem or pcpitē BCD. insecutus BCD. capescat C. 1074. curae est libri. adformido BFZ. afformido CD. pthead Da. 1075. ego fui B. illa om. C. 1076. uolgo CDZ. uulgo BF. gnatis Z, R. gnatos reliqui. parentes libri. 1077. Dixi C. dedi BD. dedi . . C. et enim libri. 1078. meū C. me ludum B. animū C o e corr. animo B. obsequium BC. obsequio D. 1079. Aequum Z. equum BCD. 1080. mesilochū C. 1081. compulerit C. 1082. eo est CDFZ. eost B. NICOBOLUS SENEX. PHILOXENUS SENEX B. NICOBOLUS. PHILOXENUS D.

ACT V. SCENE II.

NICOBULUS SENEX. PHILOXENUS SENEX.

NICOBULUS.

Quiquómque ubique sunt, qui fuerunt quiqué futuri sunt pósthac
 Stultí, stolidi, fatuí, fungi, bardí, blenni, buccónes,
 Solús ego omnis longe ántideo stultítia et moribus indoctis. 1085
 Perii, pudet; hocine me áetatis ludós bis factum esse indigne?
 Magis quam íd reputo, tam mágis uror, quae méus turbáuit.
 Perdíus sum atque etiam erádicatus sum; ómnibus exemplis crucior.
 Omnia me mala conséctantur, omnibus exitiis ínterii.
 Chrysálus me hodie laceráuit, Chrysalus mé miserum spoliaúit; 1090
 Is mé, scelus, auro usque átdondit dolis dóctis indoctum, út lubitumst.
 Ita miles memorat, méretricem esse eam, quam ílle uxorem esse aiebat.
 Omniaque, ut quidque actúmst, memorauit: eám sibi hunc annum
 cónductam;

Relicióm id auri factúm, quod ego ei stultíssimus
 Homo prómissem. Hoc, hóc est quod peracéseit, 1095
 Hoc ést demum, quod pérucior, me hoc áetatis ludificari,
 Immo édepol sic ludós factum,
 Canó capite atque albá barba miserúm me auro esse emúntum.
 Perii: hóc seruom meum nón nauci facere ésse ausum! atque ego, si álibi
 Plus pérdiderim, minus aégre habeam minusque íd mihi damno dúcam. 1100

PHILOXENUS.

Certo híc prope me mihi nésceo quis loqui uisust. Sed quem uideo?
 Hic quídem pater Mnesilochi.

NICOBULUS.

Éuge, socium aerúmnae et mei mali uideo.

Philoxéne, salue.

1083. Quicumque ubiq' B. Quicumque ubi CDF. future Da. posthaec Ba. 1084. bucones CD.
 1085. antideo BCda. ante eo DeFZ. antideo Bothe. stulticia BFZ. indoctis libri. 1086. hoccine
 libri. ludos bis BC. ludus his DF. factum esse libri. 1087. quam magis Z. quē or quem libri.
 quae Camerarius. tubauit Ba. 1088. atque etiam libri. exemplis C. crucior CDFZ. exucior B.
 1089. Om. nia B. me sup. scr. B. exitiis interii libri. exciis C. 1090. me hodie lacerauit libri.
 lazerauit D. 1091. Is me scelus auro usque attondit dolis BCFZ. adtondit Z. lubitum st B. lubitum
 est CD. 1092. esse eam quam ille uxorem esse aiebat B. eam om. reliqui. 1093. Omnia ut Ba.
 Omnia¹ ut Bc. quidque DCF. quidquid B. actum est libri. memorauit eam sibi libri. conductu^a C.
 1094. Relicum B. reliquum reliqui. eis Da. ei B. stultissimus libri. 1095. promissem BDF.
 promississem C. quod BCDF. peracéseit Z. peraccessit ac e corr. BC. paccessit Da.
^{per}
 al.acescit
paccessit De. 1096. etatis CDF. aetatis B. 1097. ludus C. ludos B. 1098. Cono Ba. Cono Bb.
 1099. seruom libri. non om. Ba. n Bb. nauci facere B. nauti D. 1100. egre BC. habebam
 Ba. habeam corr. B. dampuo CD. 1101. Certo libri. mihi nescio quis loqui libri. uisus st B.
 uisus est reliqui. 1102. mnesilochi est Z. est om. reliqui. aerumnae et mei mali libri. erumnae B.
 erumne CDF.

PHILOXENUS.

Et tu, unde ágis?

NICOBULUS.

Unde homo miser átque infortunátus.

PHILOXENUS.

At pól ego ibi sum, esse ubi míserum hominem decet átque infortunátum.

NICOBULUS.

Igitúr pari fortuna, aétate ut sumus, útimur.

PHILOXENUS.

Sic est. Séd tu, 1105

Quíd tibist?

NICOBULUS.

Pól mihi pár idem est, quód tibi.

PHILOXENUS.

Núm quid nam ad filium haec aégritudo ádtinet?

NICOBULUS.

Ádmodum.

PHILOXENUS.

Idém mihi mórbus in péctorest.

NICOBULUS.

Át mihi Chrýsalus óptimus homó
Pérdidit filium, me átque rem omném meam. 1110

PHILOXENUS.

Quíd tibi ex filio nam, óbsecro, aegrést?

NICOBULUS.

Scies:

Ís perit cúm tuo; atque ámbo amicás habent.

PHILOXENUS.

Qui scis?

NICOBULUS.

Uidi.

PHILOXENUS.

Éi mihi, dísperei.

NICOBULUS.

Quíd dubitamus púltare atque huc éuocare ambós foras?

1103. agis *libri*. 1104. PHILOXEN' C. polgo C. pol ego *reliqui*. miserum hominem decet *libri*.
 infortunatum C. 1105. utimur philoxen' sic C. 1106. tibi st B. tibi est *reliqui*. par idem est quod
 BCD. aegrest R. cordi Uss. 1107. tibi. Philoxenus. Numquidnam C. egritudo BCD. adtinet BF.
 attinet CD. 1107 and 1108 joined together B. 1108. pectore st B. pectore est *reliqui*.
 1109. chrisalus BC. obtumus D. optumus *reliqui*. homo *libri*. 1111. egre st B. egre est CDF.
 1112. Id. periit B. id. periit *reliqui*. is periit Z. Is perit Bothe. atque ambo aequae *libri*. eque CDF.
 aequae *om*. Guyet. aequae ambo Herm. 1113. ei BC. 1114. ambos BCD.

PHILOXENUS.

Haúd moror.

NICOBULUS.

Heus Bacc̄his, iube sis áctutum aperiri fores, . 1115
 Nísi mauoltis forés et postes cónminui secúr̄ibus.

ACT V. SCENE III.

BACCHIDES DUAE. SENES DUO.

BACCHIS A.

Quis sónitu ae tumultu tánto nomine nóminat
 Me atque púltat aedes?

NICOBULUS.

Égo atque hic.

BACCHIS A.

Quid hoc est negótii?

Nam, amábo, quis has huc oués adegit?

NICOBULUS.

Ouís nos uocánt pessumáe.

BACCHIS S.

Pastor hárum

1120

Dormít, quom haec eunt sic a pecú palitantes.

BACCHIS A.

At pól nitent; haud sórdidae uidentur ambae.

BACCHIS S.

Adtónsae hae quidem ámbae usque sún̄t.

PHILOXENUS.

Ut uidentur

Derídere nós!

NICOBULUS.

Sine suo úsque arbitrátu.

1115. haut B. hud C. apperiri D. fores BCD. 1116. nisi *sup. scr.* C. mauoltis BCD. fores *libri.* potes Ba. postes Bb with rest. BACCHIDES DUAE. SENEX II. B. *om.* CD. Bachis. Nicobulus. Bachis altera. Philoxenes. F. altera *om.* Z. 1117. tumulto C. tumulto B. tanta Da. tantu Ba. tanto BbDb. nomine *om.* Pylades. 1118. aedes CD. edes B. hic bahis. quid D. negotii BCD. 1119. amalo Da. amabo Db. has huc ouis CDFZ. he couis Da. hic B. sex uocat oues Db. 1120. Quis Ba. uocat B. pessumc? SOROR. pastor B. BA. FZ. BACHIS. pessume pastor CD. harum a *e corr.* B. 1121. quom hae eunt sic B. cum hae eunt sic FZ. he F. cum hae eunt sic CD. hec D. peccu D. balitantes *libri.* batantes C. palitantes Camerarius. halitantes Da. 1122. BA. BZ. *om.* CD. At pol nitent. haud sordidae uidentur ambae *libri.* 1123. SOROR B. *om.* CDa. NIC. Db. BA. FZ. At tonsae hac B. Attonsae he CD. Attonsae hae Z. PHIL. B. *om.* CD. 1124. NIC. B. *om.* CD.

- BACCHIS A.
Rerín ter in annó tu has tónsitari? 1125
- BACCHIS S.
Pol hódie altera iám bis detónsa certost.
- BACCHIS A.
Uetuláe sunt nimis ámbae.
- BACCHIS S.
At bonás fuisse crédo.
- BACCHIS A.
Uidén limulís, obsecro, ut íntuentur?
- BACCHIS S.
Ecástor sine ómni arbitrór malitia ésse.
- PHILOXENUS.
Merito hóc nobis fít, qui quidem húc uenerímus. 1130
- BACCHIS A.
Cogántur quidem íntro.
- BACCHIS S.
Haud sció, quid eo opús sit;
Quae néc lacte néc lanam ullam habént; sic sine ádstant.
Exsoluere, cuánti fuére; omnis frúctus
Iam illís decidít. Non uidés, ut palántes
Soláe liberáe grassentúr? Quin aetáte credo esse mútas; 1135
Ne bálant quidem quom a pecú cetero ábsunt;
Stultae átque malae uidéntur.
- BACCHIS A.
Reuórtamur íntro, sorór.
- NICOBULUS.
Ilico ámbae
Manéte; hae oues uolúnt uos.

1125 joined with preceding verse B. BA. om. CD. Rerinter B. rerin ter Z. in anno tu has libri. 1126. SOROR B. om. CD. BA. Z. altera libri. certo est libri. 1127. BA. FZ. om. BCDA. P. Db. Vetule BaCBb. thimiame BaD. thim ame C. timiame F. thymianae Z. minae ambae Colerus. humanae, A. Palmer. nimis ambae Uss. BAC. at B. at reliqui. SOR. at Camerarius. 1128. SOROR B. om. reliqui. BA. Gronovius. obsecro libri. intuent C. intuentur reliqui. 1129. BA. Z. om. reliqui. N. Db. SOR. Gronovius. Haec castor B. omne D. malicia C. 1130. PHIL. om. CD. 1131. BA. om. CD. intro. SOROR B. intro CDa. intro P. Db. intro. BA. reliqui. 1132. lactae C. lactem reliqui. lacte Lambinus. lanam ullam libri. sine D. astent libri. 1133. exoluere FZ. exsoluere BCDA Db. 1134. balantes libri. palantes Camerarius. 1135. Sole CD. Solae B. libere BbD. libere C. crassentur libri omnes. etate BCD. mutas DBb. mutatas Ba. ruitas C. 1136. cum B. 1137. NIC. DbF. Stulte Bb. Stulte BCD. stultae Z. haud Bb mrg. om. reliqui. male CD. malae B. 1138. BA. B. reuertamur CD. Reuertamur B. NIC. ilico B. BACH. ilico C. BACHILICO D. ambe D. ambae BC. 1139. NIC. CD. hae BCD.

- BACCHIS S.
Pródigium hoc quidémst: humana nós uoce appellánt oues. 1140
- PHILOXENUS.
Háe oues uobís malam rem mágnam, quam debént, dabunt.
- BACCHIS A.
Sí quam debes, té condono; tibi habe, numquam abs té petam.
Séd quid est, quaprópter nobis uós malum minitámíni?
- PHILOXENUS.
Quía nostros agnós conclusos ístie esse aiúnt duos.
- NICOBULUS.
Ét praeter eos ágnos meus est ístie clam mordáx canis. 1145
Quí nisi nobis pródueuntur iam átque emittuntúr foras,
Árietes trucés nos erimus; iam ín uos incursábimus.
- BACCHIS A.
Soror, ést quod te uolo sécreto.
- BACCHIS S.
Eho, amábo.
- NICOBULUS.
Quo illaec ábeunt?
- BACCHIS A.
Senem illúm tibi dedo ultériorem. lepide út lenitum réddas;
Ego ad húnc iratum adgrédíar, possumus nós hos intro inlicere huc. 1150
- BACCHIS S.
Meum pénsu ego lepide adcúrabo, quam odiósumst mortem ampléxari!
- BACCHIS A.
Facito út facias.
- BACCHIS S.
Taceás. Tu tuum facito; égo quod dixi haud mútabo.
- NICOBULUS.
Quid illaec illic in cónsilio duae sécreto consúltant?
- PHILOXENUS.
Quid ais tu, homo?

1140. SOROR B. om. CD. BA. *reliqui*. quidem st B. quidem est *reliqui*. apellant B. apellant *reliqui*. 1141. PHIL. BZ. hae *libri*. haec Bothe. malam *ex* malum D. quam B. cum *reliqui*. 1142. BA. om. CDa. B.Db. 1144. nostros Ba. annos Da. agnos Db. 1145. praeter BD. 1148. SOROR. eho B. BA. eho *reliqui*. illae B. ille *reliqui*. illaec Bothe, R. habeunt BA. senem C. habeunt Bachisenem D. 1149. illum tibi dedo ulteriorem BCD. 1150. ahunc C. possumus nos hos intro inlicere huc B. illicere huc CD. intro om. C. 1151. SOR. D. BAC. *reliqui*. Ensum C. quam odiosum est *libri*. quã odio sũ ē D. 1152. BA. om. CD. SOR. B. BA. *reliqui*. tacitas C. dixi haud mutabo *libri*. 1153. illec C. illec Z. due CD. 1154. PHIL. BZ. om. CDa. P.Db. BACHIS CD. BA.F. PHIL. BFZ. om. CDa.

NICOBULUS.

Quid me uís?

PHILOXENUS.

Pudet dicere mé tibi quiddam;

NICOBULUS.

Quid est quód pudeat?

PHILOXENUS.

Sed amíco homini tibi, quód uolo, credere cértumst. 1155

Nihilí sum.

NICOBULUS.

Istuc iam prídem scio; sed qui níhili sis, id mémora.

PHILOXENUS.

Tactús sum uehementér uisco, cor stímulo foditur.

NICOBULUS.

Pol tibi multo aequíus est . . coxendicem.

Sed quíd istuc est? etsi iam ego ipse . . quid sít prope scire putó me;
Uerum aúdire etiam ex té studeo.

PHILOXENUS.

Uiden hánc?

NICOBULUS.

Uideo.

PHILOXENUS.

Haud malast múlier. 1160

NICOBULUS.

Pol uéro ista mala et tú nihili.

PHILOXENUS.

Quid múlta? ego amo.

NICOBULUS.

An amas?

PHILOXENUS.

Ναί γάρ.

NICOBULUS.

Tunc, hómo putide, amatór istac fieri aétate audes?

PHILOXENUS.

Quí non?

1155. NIC. BFZ. om. CDa. P. Db. PHIL. om. Da. uolo : / : credere C. certum st B. certum est *reliqui*. 1156. nihili CD. Nihil B. NIC. om. CDa P. Db. qui Guyet. quid *libri*, nihili sis Angelius R. nihili sit B. nihile sit CD. nihil sis Z. merora C. 1157. name of character om. CDa.

1158. NIC. BFZ. ⁱ _u ^s equest C. equius est Z. name of character om. CDa. 1159. etsiam Da.

etsi iam BC. etsiam De. ipse . . *libri*. 1160. etiam om. C. PHI. BFZ. B. Db. NIC. B. P. DBb. Video. Haud mala est mulier one v. CD. PHIL. BFZ. ^o _e muleer Da. mulierē C. 1161. uero om. C. uista C. PHIL. om. CD. ⁱ _{vzi} γάρ Herm., Weise. necar BCD. carpe Bb. *mg.* necas FZ. 1162. NIC. Db. tun BCD. putide BCD. fieri etate D. ferietate C. PHIL. Db.

NICOBULUS.

Quia flágitiumst.

PHILOXENUS.

Quid opús uerbist? meo filio non sum irátus,
Neque té tuo est aequom esse iratum; si amánt, sapienter faciunt.

BACCHIS A.

Sequere hác.

NICOBULUS.

Eunt eccas tándem probri perlécebrae et persuastrices. 1165

Quid núnc? Etiam reddítis nobis filíos et seruom? An ego
Expérior tecum uím maiorem?

PHILOXENUS.

Abin hinc?

Non hómo tu quidem es, qui istóc pacto tam lépidam inlepide appélles.

BACCHIS A.

Senex óptume, quantumst ín terra, sine hoc éxorariet ábs te,
Ut istúc delictum désistas tanto ópere ire oppugnátum. 1170

NICOBULUS.

Ni abeás, quamquam tu bélla es,
Malum tíbi magnum dabo iám.

BACCHIS A.

Patiar;

Non métuo, ne quid míhi doleat, quod férias.

NICOBULUS.

Ut blandiloquast!

Ei míhi, metuo.

BACCHIS S.

Hic magis tránquillust.

BACCHIS A.

I hac mécum intro, atque ibi, sí quid uis, filíum concastigáto. 1175

1163. flagitium est libri. PHIL. Db. opus uerbist B. uerbis est reliqui. i, tus C. 1164. tuost B. tuo est reliqui. equum B. equum CD. equum Z. 1165. BA. om. CD. hac eunt eccas C. hac eunt eccas D. hac eunt eccas Db. hac eunt. NIC. eccas FZ. probri perlecebrae B. perlecebre CD. 1166. etiam libri. 1167. uim maiore D. uim maior C. uim maiorem B. PHIL. BF. P. Db. 1168. homo quidem es C. 1169. B. Db. optime BCD. quantum st B. quantus est or quant' é CD. interra BD. intereã C. sine libri. exorariet Herm. 1170. istuc B. tanto opere B. tantopere reliqui. 1171. N. Db. Ni B. nisi reliqui. abeas BDC. habes Da. bella es libri. 1172. B. Db. paciar C. 1173. N. Db. blandiloqua est CD. st B. 1174. NIC. libri. Bach. i. Acid. Ei BCD. B. Db. SOROR B. tranquillum é CD. 1175. I i hac B. i hac CD. adque Da. atque De. ibi Pylades. habi Da. abi De cum reliquis. é castigato Bb. écastigato C. concastigato D. cōcastigato Z.

Abin á me, scelus?
 NICOBULUS.
 BACCHIS A.
 Sine, méa pietas, te exórem.
 NICOBULUS.
 Exores tú me?
 BACCHIS S.
 Ego quídem ab hoc certe exórabo.
 PHILOXENUS.
 Immo ego te óro, ut me intro abdúcas.
 BACCHIS S.
 Lepidúm te.
 PHILOXENUS.
 At scin quo pácto me ad te intro ábducas?
 BACCHIS S.
 Mecum út sis.
 PHILOXENUS.
 Omnia quae cupio, cómmemoras.
 NICOBULUS.
 Uidi égo nequam
 Hominés, uerum te néminem deteriórem.
 PHILOXENUS.
 Ita sum. 1180
 BACCHIS A.
 I hac mécum intro, ubi tibi sit lepide uictibus, uino atque unguéntis.
 NICOBULUS.
 Satis, sátis iam uostrist cónuui; me nihil paenitet, ut sim áceptus.
 Quadringéntis Philippis fílius me et Chrysálus circumduxérunt,
 Quem quídem ego ut non exerúciem,
 Altérum tantum auri nó n meream. 1185
 BACCHIS A.
 Quid tándem, si dimídium auri reddítur? isne hac mecum íntro,
 Atque út eis delicta ignoscas?

1176. N. Db. B. Db. N. Db. 1177. BAC. B. SOR. Acid. mecum ut sis ending v. C. 1178. SOR. B. BA. FZ. B. Db. PHI. De. SOR. Acid. BA. FZ. 1179. BAC. B. B. De. omniaque CD.;

^{co} memoras B. ^{mo} cómeras C. NIC. Uidi B. NIC. Db. 1180. hominem *libri*. homines Lambinus. NIC. Db. PHIL. De. 1181. I i hac B. E hac C. unguent' C. unguent tis D. 1182. NIC. Db. Satis satis iam uostrist conuiui BC. conuiui C. Satis satis ía uostrist philippis fílius me & chrisalus *libri*. penitet BCD. poenitet Z. 1182 and 1183. Satis satis ía uostrist philippis fílius me & chrisalus circumduxér / Conuiui me nihil penitet utsim accept' quadrigentis C. Quadrigentis *reliqui*. 1184. ergo C. 1185. alterum tantum auri *libri*. Aterum B. auri om. R. non meream BaCD. non merear Bb. non meream B. 1186. B. Db. in hac CD. isne hac R. isne in hac B. 1187. delictas C.

PHILOXENUS.

Faciét.

NICOBULUS.

Minumé, nolo; nihil móror; sine sic; malo illos ulcisci ámbo.

PHILOXENUS.

Etiám tu, homo nihili, quód di dant boni, caúe culpa tua amíssis.

Dimídiu auri datur; áccipias potésque et scortum adcumbas.

1190

NICOBULUS.

Egon úbi filius conrúmpatur meus, íbi potem?

PHILOXENUS.

Potándumst.

NICOBULUS.

Age iam íd utut est, etsi est dédecori, patiár; facere inducam ánimu.

Egon, quom háec cum illo adcumbét, ínspectem?

BACCHIS A.

Immo equidém pol tecum adcúmbam;

Te amábo et te amplexábor.

NICOBULUS.

Caput prurít; perii; uix négito.

BACCHIS A.

Non tibi uenit in mentém, amabo, si, dúm uiuas, tibi béne facias,

Iam pól id quidem esse haud perlónginquom,

Neque, si hóc hodie amiséris, post in morte éuenturum esse úmquam?

1195

NICOBULUS.

Quid agó?

PHILOXENUS.

Quid agas, rogítás etiám?

NICOBULUS.

Lubet ét metuo.

BACCHIS A.

Quid métuis?

NICOBULUS.

Ne obnóxius filio sim ét seruo.

P. Db. 1188. NIC. Db. Minime BCD. moror *libri*. sint D. illos ill *e corr.* B. 1189. Phil. B. P. Db. nihili quod dii CD. nihil dii Ba. nihil q dii Bb. 1190. scurtum B. scortum Da. seorsum *De sup. scr.* 1191. NIC. Db. Ergo nubi C. Egon ubi D. potest C. P. Db. potandumst B. potandust CD. 1192. NIC. Db. iam id utut est BD. Age ía aduítet C. dedecorum *libri*. dedecori R. paciár C. 1193. NIC. Db. cum *libri*. hec C. accumbet BCD. inspectem B. inspeoté C. B. Db. 1194. P. Db. NI. B. capud D. 1195. BA. B. B. Dc. mentem amabo *libri*. amabo *om.* R. uiuas D. 1196. iam pol id quidem esse haud *libri*. pol id esse Herm., R. perlónginquum *libri*. perlónginquum B. 1197. odie D. amiseris BCD. post in morte *libri*. 1198. NIC. Db., P. Db. NIC. Db. libet *libri*. P. Db. BA Z R. 1199. NIC. Db. obnoxius *b e corr.* B.

BACCHIS A.

Mel méum, amabo, istaec fiunt.

Tuust; únde illum censés sumere, nisi quód tute illi déderis? 1200
Hanc uéniam illis sine te éxorem.

NICOBULUS.

Ut terebrát! Satin, offirmátum

Quod míhi erat, id me exórat?
Tua sum ópera et propter te ínprobior.

BACCHIS A.

Ne tís quam mea mauéllem.

Satin égo istuc habeo offírmatum?

NICOBULUS.

Quod sémel dixi,

Haud mútabo.

BACCHIS A.

It dies; íte íntro adcubitúm;

Filií nos expectánt íntus. 1205

NICOBULUS.

Quam quidem áctutum emoriámur.

BACCHIS A.

Uespér hic est; sequimini.

PHILOXENUS.

Dúcite nos, quo líbet, tamquam quidem addíctos.

BACCHIS A.

Lepide ípsi hi sunt captí, suis qui filiís fecere insídias.

CATERVA.

Hí senes nisi fúissent nihili iam índe ab adulescéntia,
Nón hodie hoc tantúm flagítium fácerent canis cápítibus; 1210
Néque adeo haec facerémus, ni antehac uídíssemus fieri,
Út apud lenonés riuales filiis fierént patres.
Spéctatores, uós ualere uolúmus et clare adpláudere.

B. Db. istec CD. istec Bb. 1200. Tuust R. Tuus est *libri*. censés sumere *libri*. 1201. NIC. Db.

1202. nunc id R. nunc *om.* B. 1203. Neis quam B. Ne tis quam Schneider, Herm., R. neisquã Meã nellẽ CD. 1204. obfirmatum Z. NIC. Quod DbFZ. semel dixi *libri*. 1205. haut Ba. haud Db with the rest. B. Db. it dies B. id dies D. inte Da. ite B. 1206. expectant *libri*. NIC. Db. 1207. B. Db. Uesper *libri*. Iam uesper R. NIC. BF. PHI. Z. P. Db. ducite nos quo lubet tamquam quidem addictos BD. addict' C. 1208. B. Db. ipsi hi BD. hi C. capiti *or* capti C. filis Ba. filis Bb. insidias FZ. insidias, ite BCD. 1209. CATERUA R. GREX Pylades. BACCHIS *libri*.

Ω Uss. 1210. flagiũ Da. flagiũ^{ti} De. 1212. leones C. 1213. uale^{re} add. Ba. uolumus et clare adplaudere *libri*. applaudere De. EXPLICIT PLAUTI BACHIDES B. PLAUTI BACHIDES EXPLICIT CD.

METRES OF BACCHIDES.

1. Iambic trimeter brachycatalectic.
2. Iambic monometer.
- 3-11. Iambic trimeter acatalectic.
12. Trochaic tetrameter acatalectic.
13. Trochaic penthemimer.
14. Cretic dimeter acatalectic with trochaic penthemimer.
15. Bacchiac dimeter acatalectic with iambic dimeter brachycatalectic.
16. Iambic trimeter (loss of a foot and a half at beginning).
17. Iambic trimeter (loss of a penthemimer at beginning).
18. Iambic trimeter brachycatalectic.
19. Cretic dimeter.
20. Cretic tetrameter acatalectic.
21. Cretic monometer.
22. Cretic tetrameter acatalectic.
23. Cretic monometer.
24. Bacchiac tetrameter catalectic.
- 25-28. Bacchiac tetrameter acatalectic.
29. A bacchiac minus a syllable, or, an anapaest.
- 30-31. Iambic trimeter acatalectic.
32. Trochaic dimeter.
- 33-87. Trochaic tetrameter catalectic.
88. Trochaic tetrameter acatalectic.
- 89-106. Trochaic tetrameter catalectic.
- 107-364. Iambic trimeter acatalectic.
- 365-449. Trochaic tetrameter catalectic.
450. Trochaic tetrameter acatalectic.
- 451-496. Trochaic tetrameter catalectic.
- 497-526. Iambic trimeter acatalectic.
- 527-573. Trochaic tetrameter catalectic.
- 574-612. Iambic trimeter acatalectic.
- 613-15. Trochaic tetrameter acatalectic.
616. Trochaic tetrameter catalectic.
617. Iambic dimeter catalectic with iambic dimeter brachycatalectic.
618. Anapaestic tetrameter.
619. Bacchiac tetrameter.
620. Bacchiac tetrameter.
621. Trochaic penthemimer with same repeated.
622. Cretic dimeter with trochaic penthemimer.
623. Cretic trimeter.
624. Cretic dimeter with trochaic penthemimer.
- 625-626. Cretic trimeter.
627. Trochaic dimeter catalectic with trochaic dimeter brachycatalectic.
628. Trochaic tetrameter catalectic.
629. Trochaic tetrameter acatalectic.
630. Trochaic tetrameter catalectic.
631. Trochaic tetrameter acatalectic.
632. Trochaic hephthemimer with same repeated.
- 633-634. Trochaic hephthemimer with trochaic penthemimer.
635. Trochaic tetrameter catalectic.
636. Trochaic dimeter with trochaic penthemimer.
637. Trochaic hephthemimer followed by penthemimer.
638. Trochaic monometer with trochaic dimeter brachycatalectic.
639. Trochaic penthemimer with trochaic hephthemimer.
- 640-641. Trochaic monometer with trochaic dimeter.
- 642-644. Trochaic tetrameter acatalectic.
645. Trochaic penthemimer with same repeated.
646. Cretic tetrameter.
647. Trochaic tetrameter acatalectic.
648. Cretic tetrameter (2 verses).
649. Cretic tetrameter.

650. Cretic dimeter with trochaic penthemimer.
651. Trochaic hephthemimer with same repeated.
652. Trochaic tetrameter acatalectic.
653. Trochaic monometer with trochaic penthemimer.
654. Trochaic dimeter.
655. Cretic trimeter (2 verses).
656. Cretic tetrameter catalectic.
657. Trochaic hephthemimer with same repeated.
658. Trochaic penthemimer with same repeated.
- 659-663. Cretic dimeter with trochaic penthemimer.
664. Iambic trimeter brachycatalectic.
665. Iambic dimeter catalectic.
666. Iambic trimeter acatalectic.
- 667-757. Trochaic tetrameter catalectic.
- 758-919. Iambic trimeter acatalectic.
- 920-947. Iambic tetrameter acatalectic.
- 948-950. Trochaic tetrameter acatalectic.
951. Trochaic tetrameter catalectic.
- 952-957. Iambic tetrameter acatalectic.
- 958-959. Trochaic tetrameter catalectic.
- 960-964. Iambic tetrameter acatalectic.
965. Iambic dimeter acatalectic.
- 966-967. 2 Iambic tetrameter vv. joined.
- 968-973. Iambic tetrameter acatalectic.
974. Trochaic tetrameter wanting a foot or a syllable.
- 975-978. Trochaic tetrameter acatalectic.
979. Trochaic tetrameter catalectic.
- 980-81. Trochaic tetrameter acatalectic.
- 982-983. Iambic tetrameter acatalectic.
984. Iambic tetrameter catalectic.
985. Iambic dimeter catalectic.
986. Iambic tetrameter catalectic.
987. Iambic penthemimer with iambic tetrameter acatalectic.
988. Iambic tetrameter acatalectic.
989. Iambic tetrameter catalectic.
- 990-991. Iambic tetrameter acatalectic.
992. Iambic tetrameter hypercatalectic.
- 993-1071. Iambic trimeter acatalectic.
1072. Anapaestic tetrameter acatalectic.
1073. Anapaestic tetrameter catalectic.
1074. Anapaestic tetrameter acatalectic.
1075. Anapaestic tetrameter catalectic.
1076. Anapaestic tetrameter acatalectic.
1077. Anapaestic tetrameter catalectic.
1078. Anapaestic tetrameter hypercatalectic.
- 1079-1080. Anapaestic tetrameter catalectic.
1081. Anapaestic dimeter hypercatalectic.
1082. Anapaestic tetrameter acatalectic.
- 1083-1084. Anapaestic tetrameter catalectic.
- 1085-1086. Anapaestic tetrameter acatalectic.
1087. Anapaestic tetrameter catalectic.
- 1088-1089. Anapaestic tetrameter acatalectic.
1090. Anapaestic tetrameter catalectic.
- 1091-1093. Anapaestic tetrameter acatalectic.
1094. Iambic trimeter acatalectic.
1095. Iambic trimeter catalectic.
1096. Anapaestic tetrameter acatalectic.
1097. Anapaestic dimeter.
- 1098-1101. Anapaestic tetrameter catalectic.
1102. Anapaestic tetrameter acatalectic.
- 1103-1105. Anapaestic tetrameter catalectic.
- 1106-1108. Cretic tetrameter acatalectic.
1109. Cretic tetrameter catalectic.
- 1110-1112. Cretic tetrameter acatalectic.
1113. Cretic trimeter.
- 1114-1116. Trochaic tetrameter catalectic.
- 1117-1118. Iambic trimeter acatalectic.
1119. Iambic penthemimer, same repeated.
- 1120-1121. Bacchiac tetrameter.
1122. Iambic dimeter with iambic penthemimer.
- 1123-1124. Bacchiac tetrameter.
- 1125-1126. Bacchiac dimeter with iambic penthemimer.
1127. Bacchiac dimeter with iambic dimeter catalectic.

1128. Bacchiac dimeter with iambic penthemimer.
 1129-1134. Bacchiac tetrameter.
 1135. Bacchiac trimeter with iambic dimeter catalectic.
 1136. Bacchiac tetrameter.
 1137. Iambic dimeter catalectic.
 1138. Bacchiac tetrameter.
 1139. Iambic dimeter catalectic.
 1140-1147. Trochaic tetrameter catalectic.
 1148-1150. Anapaestic tetrameter catalectic.
 1151-1152. Anapaestic tetrameter acatalectic.
 1153. Anapaestic tetrameter catalectic.
 1154. Anapaestic trimeter hypercatalectic.
 1155-1156. Anapaestic tetrameter catalectic.
 1157. Anapaestic trimeter hypercatalectic.
 1158. Anapaestic trimeter brachycatalectic.
 1159-1166. Anapaestic tetrameter catalectic.
 1167. Anapaestic trimeter brachycatalectic.
 1168-1170. Anapaestic tetrameter catalectic.
 1171. Anapaestic dimeter catalectic.
1172. Anapaestic dimeter acatalectic.
 1173. Anapaestic tetrameter catalectic.
 1174. Anapaestic dimeter acatalectic.
 1175-1178. Anapaestic tetrameter catalectic.
 1179-1180. Anapaestic trimeter acatalectic.
 1181. Anapaestic tetrameter catalectic.
 1182. Anapaestic tetrameter acatalectic.
 1183. Anapaestic tetrameter catalectic.
 1184. Anapaestic dimeter catalectic.
 1185. Anapaestic dimeter acatalectic.
 1186. Anapaestic tetrameter catalectic.
 1187. Anapaestic trimeter brachycatalectic.
 1188-94. Anapaestic tetrameter catalectic.
 1195. Anapaestic tetrameter acatalectic.
 1196. Anapaestic dimeter acatalectic.
 1197-1201. Anapaestic tetrameter catalectic.
 1202. Anapaestic dimeter catalectic.
 1203. Anapaestic tetrameter catalectic.
 1204. Anapaestic trimeter.
 1205. Anapaestic trimeter brachycatalectic.
 1206-1208. Anapaestic tetrameter catalectic.
 1209-1213. Trochaic tetrameter catalectic.
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COMMENTARY AND NOTES.

1. This and two following verses are spoken by Bacchis to the servants of the house. **Converrite**; the meaning of the simple verb *verrere* seems to be "to sweep"; then a secondary meaning is "to sweep away," "to drag away"; in figurative sense it is used by Cicero, "futurum et omnia verreret Verres" (Cic., Fragm. apud Quint.), strengthened by the alliteration; cp. "domi quicquid habet, verritur ῥίζω" (Truc. ii. 7, 8; also "caerula verrunt" (Virg., Aen. iii. 208); and Lucret. vi. 624, "verrentes aequora venti. Everrite aedes, abstergete araneas" (Titinius); and "Verrite aedes! spargite munde!"

The compound *Converrere* means "to sweep up or out," as here; cp. Stich. 351, 374, 389; Merc. ii. 3, 62; Rud. iii. 6, 7; *averrat* in Truc., Prol. 19, and *everrit* in 21. This verb is from the same root, *vers* or *ver*, as ἀπούργας, ἀπαυρίζω. R. supplies the object, *aedis*, from conjecture, and to complete the verse.

scopis; "twigs," branches, a broom, root *scap*: cp. *scopus*, *scopio*, *scapus*, *scipio*, σκῆπτρον; cp. Stich. 347, 351, 374.

2. "Munditias facite, spargite. **Ecquis euocat**" (R.). We have "Munditias uolo fieri" (Stich. 347); "munditiisque apparandis" (Stich. 678); and "consperge ante aedis" (Stich. 354); cp. also Cas. ii. 3, 9. **Ecquis**, *enquis*, with *n* assimilated, a more emphatic form of the interrogative; "is there any one to call"? "will some one call"? see vv. 159, 232, 582-4, 1080; Pseud. 370, 383, 739, 740, 746, 748, 1138; Amph. 573, 849, 1013; Capt. 511, 830; As. 429; Trin. 870; Stich. 222, 338, 342; Miles 782; Curc. 127, 301, 519; Most. i. 4, 7; iii. 2, 83; iv. 1, 39-40; iv. 2, 3, 4; iv. 1, 53.

3. **nassiterna** (*nasus ternus*), sometimes written with one *s*: a water-pail with three spouts; "a sort of open water-vessel with a handle" (Festus and Paulus); "uas aquarium" (Plac., p. 69)=urna, urceus (Fulgentius, p. 17); cp. Stich. 352. *Ecthlipsis* is here disregarded, but this is allowable, as the ictus of the foot falls on *cum*. **impurissimum**; cp. Men. v. 2, 100. The next four verses are addressed by Bacchis to an old man, probably an old leno attached to the house. Uss. calls him Demea, a character in the Δίς ἑξαπατῶν of Menander. R. thinks they are addressed to the sister. I have followed Ussing's arrangement. With this whole passage cp. Stich. 347-355.

5. A hiatus must be admitted either after *qui* or *viginti*.

6. "But this youth far surpasses Ulysses, who," &c. **Verum**; a strong adversative particle, emphasizes the clause in which it stands, as contrasted with what precedes; less emphatic than *vero*, which is rather an adverb, used in nearly the same sense, but more so than *at*: cp. vv. 313, 317, 319-20, 593; Capt. 75, 602, 994; Curc. 375, 593. **adulescens**, a young man, a youth, in a sort of depreciatory sense. Bacchis is evidently mistaken as to the motives which bring Pistoclerus wandering about her dwelling. The word, in its restricted sense, comprises the period between boyhood and manhood,

from sixteen years of age upwards, but Cicero applies it, in much the same way as *juvenis*, to men of forty. For its frequent use in Plautus, cp. vv. 63, 418, 588, 812; As. 133, 334, 826; Epid. i. 1. 1; iii. 4, 4, 8, 21, 27; Capt. 105, 140; Cure. 399; Most. iv. 3, 12. Men. ii. 2, 11, 15; iii. 2, 29, 33, 41; Pers. iv. 4, 109; Poen. v. 5, 28; Pseud. 615, 1141; Rud. iv. 3, 4; Trin. 116, 124, 128, 131, 326, 359, 428, 771, 781, 784, 789, 817, 871, 872, 889, 892, 894, 968; Stich. 542, 550, 557, 561. *multo* (cp. vv. 25, 307); used with comparatives and with verbs implying comparison, "multo me antevenit," Ter., Trin. 546; with the positive even, "maligna multo" (Ter.); for *longe* with a superlative, "multo optimus" (Lucil.). *Multum* is sometimes used instead of it with a comparative, "multum improbiores" (Most. iii. 2, 137). In Men. v. 6, 13, *multo* is accompanied with *magis* and compar. For *multum* with verbs and adjectives, cp. Trin. 68; Aul. 124; Stich. 216; Capt. 272. Echthipsis is here neglected. The caesura, and the fact of the word being a proper name, which requires to be fully pronounced, lessen the effect of the poet's non-observance of this figure. Ritschl overcomes the difficulty by transposing the words. *anteit*; see v. 1085 of this play; Amph. 643; Cas. ii. 3, 9; Cist. ii. 1, 3, for the different forms of this verb. *Antidit* occurs in the codices, but in a great number of instances the *d* has been inserted by editors against the authority of the MSS. to avoid hiatus.

7. Hiatus after *qui*. *ilico*; "on the spot," in that place; "in eo loco" (Nonius). Ussing quotes Naevius, "Septimum decimum annum ilico sedent"; Accius, "Ilico, inquam, habitat quisquam propius"? (Euryaces); Caecilius, "Manete ilico" (Nothus Nicasio); Cassius Hemina, "et tum quo irent, nesciebant; ilico manserunt"; "His persuadetur, ilico manerent"; "Pars ilico manet"; cp. vv. 300, 1138; Trin. 608, 627, 1059; Pseud. 490, 533, 536; Amph. 213, 239, 630, 707, 792, 858; Ter., Hee. v. 3, 26; Ad. ii. 1, 2; Most. iv. 1, 26, 29; v. 2, 1, for the usage of this word in the Comic writers. Its meaning in this verse is, in my opinion, as strongly supported by the passages in Trin. 627, and Ter., Ad. ii. 1, 2, as by the others cited above; see also Aul. 109, 701; Stich. 90, 557, 725; Cure. 81, 349, 363, 687.

Bacchis proceeds with her speech to the old man. Ritschl gives the lines to Cleomachus, the soldier, but it is rather against his arrangement, that this character does not again appear until we come to the eighth Scene of the fourth Act, in which sixteen or seventeen lines are assigned him; he then makes his exit, and does not return. The whole development and action of the *Bacchides* are carried on by the two sisters, two slaves, two old men and their two sons. The soldier is only an instrument in the hands of Chrysalus, by whose artful manœuvring, together with his own threats, he obtains a promise from the old man of the two hundred Philippian which he demands for the sister, his wife, as he calls her.

We owe the fragments of this play to the great industry and exertions of Ritschl, by whom they were collected and brought to light; their proper place is at the beginning, which, with the exception of these, is lost. They are, no doubt, portions of different scenes, but, with the exception of v. 11, the reply of the old man to Bacchis, they ought to be assigned to Bacchis, Pistoclerus and the sister, as the first extant scene of the play, consisting of seventy-four lines, has been by all editors on the authority of the Greek letters A, Γ, E, representing respectively these characters in the codex B.*

* In these Notes Bacchis, the Samian, is always called "the sister."

Vv. 8, 9, and 10 are given by Uss. to Bacchis. Goetz says, "Sed vix probabile versus spectare ad militem."

8. **lenocinium facere**; to ply the trade of a pander, not=*stuprum facere*, as Ritschl thinks; cp. Epid. iv. 2, 11; Merc. ii. 3, 75.

9. **Videas** (illud); Hortat. conjunc.; cp. Capt. 420; as to the mood of the verb of the dependent clause, see Madv. G. L. 356, obs. 3; and cp. vv. 76, 200, 554 660, 896, 1128; Aul. 47, 167; Amph. 417, 420, 823, 849; Cist. i. 1, 58; Cas. ii. 6, 26; iii. 5, 18, 29, 30, 50; Men. i. 3, 24; v. 5, 21; Most. i. 3, 42; iv. 3, 30; Pers. v. 2, 35; Stich. 410; As. 27, 148, 227, 293, 875.

10. **istac aetate**. These words could scarcely be addressed to the sister; cp. vv. 340, 1086, 1096, 1135, 1162; Miles 618, 622, 626; Amph. 1025; Most. i. 3, 39, 44; Trin. 367, 1190; Cas. ii. 3, 26, 43; iii. 1, 4. **sectere**; cp. Pers. ii. 1, 5. **gratiis**; "for nothing"; cp. Capt. 408.

11. Instead of this line Ritschl gives one from Servius ad Virg. (Bucol. viii. 71), "Nam tu quidem cuius excantare cor facile potes," but assigns it to Bacchis, as if addressed to the sister. **Nam**, an old form of *enim*, gives a cause or cites an instance to affirm or deny a previous statement, which is often to be supplied from the context. (You do not require my services, for you are able, I should think, &c.) **excantare**; "to draw out by a charm, to enchant." This is a rare word, and not used elsewhere, as far as I know, by the Comic writers. Seneca has it; see Quaestiones Naturales 4, 7.

12. **ingenium**; "natural quality or disposition, talents, parts; acuteness," as here. **in animo**; *animus* is the principle of rational life as opposed to *mens*, the thinking faculty, and to *anima* the life-giving principle, the soul, the mind. For *animus*, *anima*, cp. v. 864; Trin. 1091-92; for *animus*, *mens*, Cist. ii. 1, 7; Epid. iv. 1, 5; Trin. 454; and see vv. 491, 507; Cic., Rep. ii. 40; de Senect. 11; Tusc. iii. 5; Ter., And. 137. "Sapimus animo, fruimur anima; sine animo anima est debilis" (Attius, Epigoni). **utibile**; Plautine word=*utile*: see Merc. v. 4, 45; Miles 613; Most. iv. 1, 2; Trin. 748; Men. v. 6, 20; Ter., Phorm. iv. 4, 9. **modicum**; cp. Pseud. 1228; Curc. 103; Trin. 831; "moderate, modest." **uernilitate**; from *uerna*, "cringing civility, without pertness." Caecilius has "nimis tandem hoc fit uerniliter."

13. **limaces viri**. Ritschl assigns these words to the soldier, as if he were inveighing against the sisters and their class, but the latter word cannot be applied to them; it may, however, be taken as a genitive sing. Of course *limaces* would be very appropriate applied to the sisters. The position of *viri* would not justify both being taken as nouns and in nom. pl., except that the former might be construed as an adj., "snail-men." Pistoclus is soliloquizing about the business he has undertaken. He requires assistance, the character of which he has stated in the preceding verse, but he cannot employ "the snails of a man," viz., the parasites who crawl about, cringe, and defile those on whom they fasten, he is only supposing his own case, if obliged to make use of them, and uses the sing. R. cites a line from Plautus quoted by Varro in support of his view, "limaces, liuidae, diobolares, schoeniculae, miraculae," supposed to be from the lost play, *Nervolaria*. Ussing says this word is derived from *lima*. An important, if not the most important, factor in derivation is the meaning, but in these two words any bond of meaning between them seems to me to

be remote. I think rather that *limus*, *limax*, and our words "slime, snail," can, without overlooking an element common to all, be traced to the same root.

14. **Quae**; the sister. **exercitos habet**; nearly=*exercuit*; the construction is used with only a few verbs, and is quite common with *habere* in the best classical writers; cp. vv. 329, 409, 573, 1204; and see *Madv.* 427; *Pers.* v. 2, 78-9; *Merc.* ii. 1, 4; *Cas.* ii. 2, 15, 18, 28. "She has exercised my companion and me and still continues to do so"; *exercitus* is a predicate of the object put in apposition to it, whilst *habet* brings the present more vividly before the mind than *exercuit*.

15. **Neque haud**=*neque*, after the manner of the Greeks; cp. v. 1033 of this play; *Epid.* v. 1, 57; *Men.* ii. 3, 25; *Pers.* iv. 3, 74; *Ter., And.* 205. Some think *neque* less strong than *nec*, both are from same root, *ne-que*; *haud* is for the most part used with adverbs and adjectives. *non* negatives the predicate, *haud* the attributive or subject with emphasis. *neque haud* introduces a stronger assertion than *neque* alone. **subditia gloria oppidum**. "I do not consider the town (the soldier) of suppositious renown"; he thinks it will be hard to storm. For the idea see *Miles* 219, 265, 266; *As.* 278; *Pseud.* 384, 586-8, 766; for *subd.* see *Amph.* 493, 821; *Pseud.* 752..

16. **mei**; gen. obj. **cognominis**; adj., nom.; cp. v. 37.

17. Assigned by R. to Pistoelerus, Uss. gives it to Bacchis. **quidquid**; is used by Plautus (1) as an emphatic interrogative (subs.)=*quid*; cp. v. 992; *As.* 293; *Men.* v. 2, 22; *Pseud.* 639; (2) indef. pronoun (subs.); cp. *Aul.* 191; *Amph.* 305, 853, 1057, 1091; *As.* 315, 324; *Trin.* 881, 1015; *Pseud.* 169, 251, 574, 605, 676, 759, 924; *Miles* 35, 313, 1372; *Men.* i. 2, 9; v. 2, 60 (where the same phrase is used); *Merc.* iii. 4, 23; *Most.* iii. 2, 93, 112, 144; iv. 3; 25; *Capt.* 467; *Cure.* 690, 1141; *Truc.* ii. 1, 42; *Stich.* 219. If *quidquid* be taken in this verse in the former sense, *tibi* (see *Ladewig*, *Phil.* ii., p. 361) must be read in place of *sibi* and the line marked with a note of interrogation. Two of the passages cited would support this view, and *sibi* for *tibi* would be but a slight error of the transcribers. The line, however, appears to be incomplete, having neither beginning nor ending, and there is something wanting after it. In *Cure.* 696, also *Miles* 92, the word appears to be an adj. in ablative, but I cannot find any other instances of this use in our author. *Servius*, in a note on *Virg.*, *Aen.* x. 493, where the word occurs twice as an adj., quotes this line in support of its usage in that passage, and in fact this quotation is *Ritschl's* authority for the introduction of the line into the text. But the general practice of Plautus in the use of the word does not favour the view of *Servius*, and, therefore, I think that *quidquid est* is not to be taken with *nomen*, whose verb has been omitted, so that the quotation is not apposite for the elucidation of *Virgil's* line. Moreover, the difference in tense between the verb, *est*, of this line and that, *fuit*, of the preceding is in favour of this view. *Pistoelerus* visits *Bacchis*, but it turns out that she is not the person he is seeking, and the conversation leads to the recognition of a sister whose name she says is the same as her own, and further assures him that "whatever may be the result, her name," &c. (the words to be supplied being very probably *fuit Bacchis* or *Bacchidi*). *Sibi*, the reflexive pronoun, can refer to the logical as well as the grammatical subject; in the present instance it refers to the subject of *fuit* in preceding line; see *Miles* 182, 188.

18. **Cupidon**; *Servius*, from whom this line is taken, quoting *Afranius*, "Alius est amor, alius cupidus; amant sapientes, cupiunt ceteri," says that the old writers

called *cupido* "immoderate love"; cp. Cure. 3; Nonius that "*cupido* and *amor* appear to have the same meaning, but" that "there is a difference, for *cupido* is the result of the inconsiderate force of circumstances, *amor* of judgment." But *cupido* is for the most part constructed with an object in genitive, except it be here taken in the sense of *cupiditas*. I think it is rather the proper name Cupid, as in Cure. 3; see Trin. 673; also Amph. 833. The meaning is, "Has Cupid or love unnerved thee"? *anne*=*an*: see n. v. 577; Cas. iii. 1.

19-20. The sister addresses Bacchis. Ritschl has arranged these fragments in such a way in his edition of Plautus containing the *Bacchides* that, though he recognises the sister as one of the characters in the different scenes, he does not introduce her as a speaker in any of them. He gives these and the following lines to Bacchis, but this character generally speaks in iambs. "My heart, my hope, my honey, sweetness, food, delight." The last three terms are only an extension and a sort of climax of the last of the first three; and in apposition to it, otherwise, I think the pronoun would have been continued; cp. for the words used v. 1199; Poen. i. 2, 155-7, 173; Cure. 164; Most. i. 4, 12; Stich. 740; Trin. 244; Cas. i. 47-50. "*suauitudo*=*suauitas*" (Nonius); cp. Stich. 755.

21. *Sine te amem*; "Let me love thee"; *sino* is used by Plautus (1) with infin., (2) with subjunc. with *ut* omitted, (3) absolutely or with accusative; cp. (1) vv. 144, 172, 399, 416, 1036, 1124, 1169; Cas. 49; ii. 3, 45, 83; iii. 5, 44, 60; iii. 6, 38; iv. 3, 16; v. 3, 22, 31, 53; Most. i. 4, 15; Trin. 521, 628-9, 1167; Poen. i. 2, 63; Pseud. 1222, 1302; Amph. 428, 449; Cure. 109, 208, 1105; Truc. ii. 7, 77; iv. 2, 25-6, 44; (2) vv. 1023, 1132, 1176, 1201; Cas. i. 2, 27; ii. 2, 33; ii. 8, 1; Poen. i. 1, 14, 18; i. 2, 166; Most. i. 1, 10; (3) vv. 97, 806, 1188; Pseud. 61, 62, 159, 239, 477, 839, 861; Cas. i. 48; iii. 2, 14; Stich. 95; Cure. 655; Aul. 417, 900; As. 893; Most. ii. 1, 5-6; v. 2, 34; v. 3, 53, 58; Amph. 799.

22-23. R. gives these lines to Pistoclerus. The sister appears to be giving Bacchis an account of the threats and cruelty of the soldier. *Uincia, uirgae*; the force and effect of the words are strengthened by alliteration; *Uincia* is a general term. If any particular kind of punishment is implied by this word, it must refer to the *manicae* or *pedicae* with which slaves were often bound by their masters and sent to the mills or prisons on their estates. The punishment of scourging with *virgae* was also employed. No Roman citizen could be punished in this way, even by the government, but masters had the power of life and death over their own households, which included slaves and free-born. The soldier had some such authority as this over the sister, who had been engaged by him for a year at a fixed sum. For *virgae* see vv. 362, 775; As. 262, 338, 568; Capt. 650; Epid. i. 1, 26, 94; Rud. iii. 2, 22; iii. 4, 27, 53; Cure. 193; Cas. ii. 6, 48; Men. v. 5, 40. For *molae* see Pers. i. 1, 22; Pseud. 1100; Poen. v. 3, 38, &c. "*saeuitudo* for *sauitia*" (Nonius).

24. R. gives this and three following lines to a slave. This line appears to be the continuation of the sister's description of the soldier. *Latronem*; "the ancients called those who served for hire *latrones* ἀπὸ τῆς λατρείας" (Festus); "hired soldiers are called *latrones*" (Servius); and this seems to have been the original signification of the word; see Cure. 548; Miles 74, 949; Stich. 135; Poen. iii. 3, 50, 53. *venditat*; cp. Miles 312; Cure. 482.

25-27, are the words of Bacchis, addressed to the sister. Philargyrius, commenting on "taurinis follibus," Virg., Georg. iv. 171, quotes this fragment, giving, however, "habent," while Priscian gives "habeant." **halitant** is an emendation of Hermann. This word is found in a fragment of Ennius, and must be taken transitively with *quem* supplied as object. **quom**; relative adverb of time, generally with indicative in this sense in Plautus; see vv. 57, 301, 355-6, 534; Aul. 176; Amph. 661, 746, 858, 1150; Capt. 216, 282, 422; Most. v. 2, 53, 97, 162; Men. 29; Merc. iii. 1, 24; iii. 4, 31; Pers. v. 2, 58; Stich. 511; Trin. 194, 242, 492; Pseud. 804, 823, 907, 990. **ubi**; relative adverb of place; cp. Amph. 200, 1096. **quoiatis**=*quoiatis*; both forms are used in nom. sing. mas. or fem.=*cuias*, an interrogative pronoun, adj., formed from gen. sing. of *quis*, "of what nation," often found in old writers. "Cujatis esset" (Attius). R. assigns the word to Pistoclerus as if questioning a slave; Bacchis appears to put the question to the sister; see Poen., Prol. 109; v. 2, 33, 34; Men. ii. 2, 66; Curc. 407.

28. R. gives this line to a slave, but Uss. considers it the sister's reply to Bacchis. The poet ridicules the people of Praeneste, a town of Latium, situated away among the mountains at a distance of more than twenty miles from Rome, and inaccessible to the higher civilization of her people. It enjoyed and maintained a great degree of independence, and for this reason the Praenestine folk were not very popular at Rome. Plautus also shows up their rustic dialect; his characters, however, being Greeks, other old Latin towns are often exposed to their raillery. In connection with what has been said see Capt. 882; Trin. 609; Truc. iii. 2, 23. **opino**; used by Plautus and Ennius for *opinor*; see Trin. 422; Stich. 290; Pseud. 87; Epid. ii. 2, 76. **ita**; adv. with a demonstrative force, referring back to Praenestinum=Praenestinum modo; not=*tam* with adj., which is stronger; *ita* is only used in this way with an adj. in a few negative phrases. Plautus merely makes the sister say that, being in her opinion a native of Praeneste, the soldier is like them, a fact which is well known, full of glory or boastful. **gloriosus**; cp. Curc. 471, 633; Miles 87, 89; Pseud. 794; Epid. ii. 2, 118. **Arabos**; R. writes *Arabus*, nom. sing.; I have, with Uss., put the former in the text. Charisius quotes Poen. v. 4, 9 in his comments on Aen. vii. 605, where the word occurs. The common reading in Poen. is *Arabius*.

30. **mercedem annuam**; for the meaning see As. 228, 233, 747; Truc. ii. 4, 58. R. gives this and following line to the soldier, Cleomachus. They are evidently spoken by Bacchis to the sister; for it is difficult to see how, if the soldier be the speaker, he could apply the reflexive pronoun of the third pers. to himself, the first.

31. **ab se**. The preposition has the three forms, *a*, *ab*, *abs*, of which the last is the oldest, and derived from the same root as $\alpha\psi$, $\alpha\pi\delta$. Plautus uses the last form, but in Cicero we have it only in combination with *te*, *abs te*, whilst in the rest of the classical writers it is rarely, if ever, met with; see vv. 1021, 1142, 1169; Stich. 255, 508, 514, 548; Curc. 174, 619; Pseud. 43, 320, 486, 509, 916, 1316; Trin. 421, 695, 947, 969, 1143-44, 1167; Most. iii. 1, 120; iv. 2, 21; Amph. 736; Miles 1126; Men. iv. 2, 77; Aul. 219; Ter., Phorm. ii. 3, 31. *Ab* can be used both before vowels and consonants, but it is curious to observe that in this line we have *ab*, whilst in the preceding the preposition is *a*, although a consonant follows in both cases. We find *ab* often before *s*, seldom before a labial. The vowel in this word is short by nature, and it is always treated so by Plautus, for we even find *a* short; see Trin. 969 above. Very

likely, the necessity for a long syllable or the principles of phonology were not overlooked in the use of *ab* before a consonant. Plautus has in fact elsewhere written, "Urna a se cantat." **Se** refers, of course, to the soldier; see note v. 17. **Nec**; see note v. 473. **quiquam**; old form of *ablative=quoquam*: cp. Cist. 87. There can be no doubt that the abl. in *o* was fully established when this play was written, but there were some old forms still lingering which our poet often avails himself of to relieve the monotony of his verse, and avoid the frequent repetition of the same sounds in successive verses; *a* and *ab* above may admit of the same explanation; see As. 228, 747; Pers. iv. 3, 8. **Cum quiquam limares caput=cum quiquam osculareris**; cp. Merc. iii. 140; Poen. i. 2, 82, 84; also in a fragment of the Tereus of Livius Andronicus, and in the Leucadia of S. Turpilus; also in Caecilius.

32. **Sic ut.** *Sic* comprises the antecedent clause in itself, whilst *ut*, its correlative, introduces the comparison in the relative clause. The antecedent clause might be expressed, but by bringing the two particles together it is not required. Pistoclerus has got a view of the sisters together, and in effect says, "Just as milk is like milk, the sister is like Bacchis." **lacte** (Plautine)=*lac*: see v. 1132; Amph. 595; Miles 240; Men. v. 9, 29, 30. Ussing disposes satisfactorily, I think, of R.'s statement, that the Comic poets never use *similis* with a dative; he quotes Capt. 576; Truc. ii. 6, 24; Ter., Eun. iii. 2, 15; and a fragment of Attius, "Silvani melo consimilem cantum" (Argonautae). With regard to *lac*, some editors state that it is never used in Plautus, but if the text is correct, it occurs in Amph. 595, cited above; see also Men. v. 9, 30. This line is the last of the fragments; part of the first scene of the play has been lost; so that the next line may be taken, so far as the MSS. are concerned, as the beginning of the first scene. It was a general opinion among the old editors of Plautus, that a portion of this Comedy had been lost. They apply to it frequently the term "Dimidiata Fabula." It was generally supposed to be the first part that was wanting. Hence in 1514 appeared the edition of Nicolas Angelius, with an Argument, Prologus, and twenty-seven lines of a first scene to supply the place of the missing part. Nobody ever believed that these had been written by Plautus, yet they were repeated in the edition of Canonicus, 1518, of Longolius, 1530, 1538, of Hervagius, 1535 and 1550, and in those of Gryphius, 1535, 1537, 1540; Pareus also printed them. Ritschl traces this spurious scene to Antonius Beccadellus or Panormita, a learned Sicilian, head of the Academy at Naples. Rost seems to believe with others that there were two Recensions of the Comedies, the second made either by Plautus himself or by some one since his time, one or other of which has been now lost, to which the fragments cited by the grammarians and inserted in the text belong. Rost thinks that the Comedy is complete, except that there is no Argument or Prologue, and denies that portions of the fragments are lost lines of the *Bacchides* at all, as we have it. The three first lines of this Comedy and vv. 347-55 of Stichus are much alike. For more information under this head the student is referred to Dis. vii. De Plauti Bacchidibus, Ritschl's Parerga, vol. i. As that scholar's views on this subject seem the most plausible they have been adopted.

33. The MSS. have confounded the characters in this scene. B has E, the sister, but Bacchis, to whom the line must be given, is preparing to make her attack on the young man, Pistoclerus, and requests of the sister that she may do so, and asks her assistance. **hoc**; antecedent to *ut*. **potis est=potest**; cp. Miles 702; Trin. 759; Merc. ii. 2, 59; Amph. 620, 686; Stich. 301, 773; *potis sunt*, Poen. i. 2, 17; and

Pseud. 26 (infin.), 1302; Poen. iv. 2, 24, 53; also Ter., And. ii. 6, 6; Ad. iv. 1, 5; iv. 4, 18; Pers. 37; *potis is reperire*, Lucr. ii. 850; *potis est sejungi*, Lucr. i. 452; v. 560. "Ille quidem hoc cupiens potis est per tela virosque" (Virg., Aen. ix. 796); "mederi potis est" (Pacuv.). For *potis* without the verb, see Miles 457, 551, 781, 965, 1270; Amph. 896; Trin. 628; Pseud. 235, 261, 268, 393, 940; Stich. 250, 454, 626; Merc. ii. 3, 15; v. 2, 49; Cas. ii. 3, 2; Ter., Ad. iv. 1, 23; and for *pote* see Aul. 382; Trin. 352. "Nec devitari letum pote quin obeamus" (Lucr. iii. 1079); "Si quidquam dici pote" (Cat.). *Potis* is an old subst. or adj. used adverbially, and in this way is compounded with *sum*, &c.; in fact, *potis sum*, &c., is only an older form of *possum*, &c., and with the same meaning; a strong argument in favour of its adverbial character, seeing that there is no objection to the use of adjectives in pl., is the invariable practice of the Latin writers in writing *potis*, even when the subject of the verb is pl.; for "divi potes" of Varro may be an error of the MSS. With this word the verb substantive is rarely written and must be supplied. *Pote* is not neut. of *potis*, but a shortened form of same; cp. *maje* for *magis* and *sat* for *satis*. Case-endings appear to have been but faintly pronounced by the Latins in the speech of every-day life, and consequently we may expect to find occasionally forms in Plautus written as they were pronounced. *Pote* may be also an abbreviation of *potes*, *potest*, or even *posse*, on the principle, as has been stated above, that words in common use were often shortened; *potis* may also have been written for *potes* or *potest*, but all the passages cited above are in favour of the form in the text. Dr. Wagner's note v. 80 (Trinummus), that this word is a neut. adj., a contracted form of *potius* and equal to it, is open to objection, for *potius* is found in Plautus; see vv. 102, 209, 499, 728, 1036; and *potis* has not the meaning of a comparative; it is an old word found almost exclusively in poetry with a comparative of its own, and so it is reasonable to conclude that it is the older word; but quite the opposite of this would be the case were it a shortened form of *potius*. The explanation given by Corsen to account for the termination *is* in adverbs may be accepted in the case of *magis*, *nimis*, and in words having the meaning of a comparative, and without any other comparative form in use, but is, I think, inadmissible in the case of *potis*, *satis*, the former of which appears to be an old subs. whose stem is *pot* or *poti*; *s* is the case suffix. *Fors* is used as an adverb in a similar manner. **Lepide**; "with pleasure"; ep. v. 81; Cure. 385; Pseud. 946, 949. **licet**; "you may," "very well"; see Amph. 540; Aul. 320; Capt. 944; Cure. 95; Cas. ii. 6, 69; ii. 8, 56; iii. 3, 25; Miles 536, 1329; Most. i. 4, 10; ii. 1, 55; iii. 2, 163; iv. 2, 26; v. 2, 31; Men. i. 2, 48; i. 3, 30; i. 4, 6; Pseud. 357, 652; Rud. iv. 6, 3-17; True. ii. 3, 10; Trin. 372, 517.

35. **Pol**; abbreviation of *Pollux*, an exclamation found with adverbs and verbs, and used by both sexes. There is alliteration here, **magis metuo mihi in monendo**; "By my faith, I have greater fears that speech will fail myself in reminding you." **oratio**; see v. 167; Miles 327, 615-6, 883; Pseud. 409, 453, 788; Stich. 76, 748; Cas. ii. 3, 35; Cist. iv. 2, 65; As. 203, 221; Amph. 492; Most. i. 3, 65; Trin. 626; Epid. i. 1, 102; iii. 2, 19; iv. 1, 24; Merc. i. 2, 67; ii. 3, 48; iii. 1, 14; iii. 4, 22, 25; Poen. iv. 2, 23. *Vererer ne oratio decset* (Cic., Verr. i. 11.)

36. **Iusciniolae**. ἰσκιόλας. **cantio**; also in Stich. 707, 760, 768. The sister has great confidence in Bacchis, for she has more fears that words will be wanting to herself and song to the nightingale (than that the latter should fail).

37. "The two harlot sisters of the same name." **germanae**, adj.; *sorores* to be

supplied; see Men. ii. 1, 7; v. 9, 23, 43; Miles 238, 258, 383, 441, 474; Trin. 690; Truc. ii. 4, 84; Aul. 121. **meretrices cognomines**; in apposition to *sorores*. Plautus uses also *mulier meretrix*; ep. vv. 16, 37, 467; Stich. 746 and Men. ii. 1, 36; ii. 2, 60; Merc. iv. 1, 19.

38. Pistoclerus supposes they have been holding a kind of formal council of war. **in consilio**; ep. v. 1153. **consuluistis**; see Trin. 238, 396. **haud**; see n. v. 15. **meretricium** = *mos meretricius*, Men. v. 5, 8; gen. pl. The more usual form is *meretricum*. "Upon my faith, not of Courtesans is it a characteristic"; see vv. 37, 834; As. 221; Miles 93, 100, 881; Truc. iv. 4, 36; Most. i. 3, 33; Men. i. 2, 60; ii. 2, 63; Cas. iii. 3, 22; Cist. 40, 42.

39. **Miserius nihil est**; ep. Most. iii. 1, 12. **mulier**; used in this play as a general term for a female, as here; see vv. 50, 54, 86, 90, 469, 475, 486, 833, 846, 1160; Amph. 775; Pseud. 675; Miles 255; for a wife or mistress, see vv. 838, 886; as a term of reproach, a coward, see v. 840. **Quid esse**, &c.; "What, say you, is more worthy" (of being wretched)?

40-41. In these lines there is considerable skill shown in the proper distribution of the different clauses, and in the use of the reflexive pronoun. **emeritum sibi sit**; *emeritus*, applied to a soldier who has served his full time; see As. 625-28; Ter., Hec. 87. These words are probably a hit at the soldier. **ubi**, with subj., indefinite, or, antecedent verb subj. accounts for the mood.

42. **Id**; refers to the request of the sister, v. 40. "Take this precaution for her, if you please." **amabo**; see vv. 51, 60, 98, 1119, 1148, 1195, 1199; Aul. 140; As. 685, 700; Cas. i. 49; ii. 2, 6, 39; ii. 3, 20; iii. 5, 15, 17, 21; iv. 4, 12; Cist. i. 1, 18, 20, 105, 111, 114; ii. 3, 22; iii. 12; iv. 2, 43, 63; Amph. 536, 803; Curc. 112, 136, 197; Men. ii. 3, 36, 59; iii. 3, 17; iv. 3, 4; v. 2, 98; Merc. iii. 1, 5, 41; Most. i. 3, 10, 140; i. 4, 30; ii. 1, 38; ii. 2, 36; Pers. ii. 2, 63; iii. 1, 8; v. 1, 13; v. 2, 73; Poen. i. 2, 30, 53, 126, 140, 188, 190; v. 4, 101; Rud. i. 4, 30, 35; Truc. i. 2, 32; ii. 4, 1; iii. 1, 19; iii. 2, 19, 28; iv. 4, 19, 20; v. 49, 66, 74; Stich. 91, 741, 752; Ter., Hec. v. 3, 26; Heaut. ii. 4, 24.

43. **Ubi ei dederit operas**. "When she shall have given her services to him"; *sc.*, shall complete, or completes, &c. For the use of pl. see As. 422, 714; Capt. 428; Rud. ii. 2, 15; Truc. iv. 2, 25. **ancilla**; the ordinary name for a female slave—*serva*, except that the latter is used in a political sense; ep. Aul. 497; Curc. 580, 616; Amph. 1065, 1093; Cas. ii. 3, 38, 45; iii. 1, 7; iii. 5, 27, 32, 36; Miles 794; As. 183, 797, 879; Trin. 799; Stich. 238; Men. i. 2, 11; iv. 2, 62.

44. **Nam**; see n. v. 11.

45. **Ubi nunc is homost**? see As. 335; Curc. 652. **Iam**; "immediately"; see vv. 379, 712, 775, 789, 826, 853, 864, 953, 1046-8, 1062, 1071, 1147, 1172; Miles 858, 863; Pseud. 350, 393, 506, 561, 766, 1157; Stich. 66-7, 537, 639; Capt. 593, 921; As. 285; Cas. ii. 3, 58; ii. 4, 18; ii. 8, 40, 70; iii. 1, 12; iii. 4, 23; iii. 5, 24; iii. 6, 30; Aul. 89, 104, 196; Curc. 75, 216, 714; Most. iii. 2, 32; v. 2, 14.

46. **ibi opperibere**; see Ter., And. iii. 2, 42; Miles 303; As. 820; Most. iii. 1, 150; Stich. 569; Pseud. 171; Trin. 391, 841.

47. **Eadem** (*opera*); "at once"; see v. 522; Cas. ii. 5, 1; Capt. 293, 450, 459;

Miles 303; Merc. v. 4, 47; Most. i. 3, 102; iv. 4, 45; Poen. i. 2, 166; iii. 3, 3; Pers. iii. 3, 41; Rud. ii. 2, 23; Stich. 438. **sauium**; "a kiss," "mouth"; see v. 426; As. 223, 882, 932; Trin. 242; Miles 94; Rud. ii. 4, 10; Pseud. 948; Stich. 764-5; Curc. 56, 60, 94, 210; Most. i. 3, 108; a term of endearment, Poen. i. 2, 156, 173, 178.

48. **Viscus**, Greek ἰξός; see v. 1157. For the idea, see As. 215-221. **merus**; "unmixed," said of wine. "Your coaxing is nothing but birdlime." Applied to *aurum* and *argentum*: see As. 154; Truc. i. 2, 71; Trin. 796; Pseud. 943; Curc. 49, 199. A reed smeared with birdlime was used for the purpose of catching birds. **Quid iam**? "Why, now"? *iam* implies that the question arises immediately out of the last words spoken, and its close connection with them, and has scarcely any reference to time. It makes the question more vivid, and demands the attention of those to whom it is put; see Pseud. 953, 1066, 1142, 1161; Miles 277, 322, 469, 472, 818, 834, 1203; Trin. 1080; Most. ii. 2, 29; Epid. iii. 3, 26; Cas. ii. 3, 44. **Quia enim**? Why, because? "Why"; cp. Amph. 659, 1027; Capt. 878; Curc. 442, 449; Miles 1001, 1140; Pseud. 804; Most. v. 2, 34; Epid. ii. 2, 116; Cas. ii. 6, 33; Truc. iv. 2, 24.

49. **palumbem**; see Poen. iii. 3, 63. **alas**; see Amph. 322; Poen. iv. 2, 49. **arundo**; see Rud. i. 2, 34; also Stich. 347.

50. **facinus**; "affair"; see v. 719; Miles 377, 418; Pseud. 576; Trin. 884. **conducibile**; see Trin. 3, 36; Cist. 79; Epid. ii. 2, 73, 77; iii. 3, 12.

51. **Qui**? old abl. "how"? cp. vv. 105, 188, 332, 564, 585, 669, 679, 934, 967, 1113, 1156, 1162; Amph. 257, 360, 620, 659, 660, 686, 703, 759, 769, 851, 979, 1027; Aul. 331; As. 394, 582; Cas. ii. 3, 46; ii. 4, 1; ii. 5, 9; ii. 8, 59; iii. 5, 52; iii. 6, 2, 37; Cist. iv. 2, 49; Capt. 629, 1003, 1004; Curc. 277, 519, 525, 641, 705; Most. 55; i. 3, 101, 109; ii. 1, 41; ii. 2, 85; iii. 1, 6, 107; iii. 2, 25, 51; iv. 1, 30; v. 3, 38; Merc. i. 2, 74, 76; ii. 1, 34; ii. 4, 18-20; iii. 4, 27; Men. ii. 2, 30, 48; ii. 3, 23; Pers. iv. 4, 41; Pseud. 89, 349, 785, 866-7, 930; Poen. i. 2, 68; iii. 6, 3; Rud. i. 2, 35, 63; i. 3, 34; ii. 3, 59; ii. 6, 38, 54; ii. 7, 74; iii. 2, 25; iii. 4, 31; iv. 4, 66; Stich. 61, 91, 292, 301, 547-8, 597, 627; Trin. 77, 87, 129, 132, 135, 163, 330, 354-6, 561, 653, 676, 678, 688, 700, 947, 1054; Truc. ii. 1, 27; iii. 1, 20. **amabo**; see n. v. 42. **baccas**. This was a secret society, consisting of young men and women, dedicated to the worship of Bacchus. In consequence of the licence and misconduct of its members, it was suppressed in B.C. 186 by a decree of the senate, "Senatus Consultum de Bacchanalibus," a copy of which was found in Calabria, in 1640, engraven on a brazen tablet, and many of them put to death, of whom some were probably innocent. See v. 368; Liv. xxxix. 9, 18; Cic., Leg. ii. 15; Miles 1016; Aul. 400. **bacchanal**, the place of meeting; see Aul. 400, 405; Miles 858. The pun here has reference both to the names and mode of life of the sisters.

52. **lectus**; "couch"; see vv. 70, 106, 831, 933; As. 219, 769; Stich. 357-8, 377, 488, 572, 678, 699; Amph. 509, 798, 801; Trin. 651; Most. i. 4, 14; Pseud. 215; Curc. 361. **malitiam**; "wickedness"; see v. 1129; Trin. 338.

53. **inlectum**, with a pun on *lectum*: "allurement," not used elsewhere; *inlex* is used by Plautus in much the same sense; see Poen. iii. 4, 35; As. 219. **mala tu es bestia**; "you are a wicked serpent." Tranio calls the money-lender *belua*, Most. iii.

1, 38, 74, 87; see As. 688; Capt. 189; Pers. ii. 4, 28; Poen. v. 2, 74; Stich. 722; Cist. iv. 2, 63.

54. **huic aetati**; "my time of life"; very often the time of life is emphasized by another word, as in Merc. v. 4, 25; Aul. 251. **hic**, in Plautus often refers in this way to the speaker; see v. 349; Merc. v. 4, 36; Trin. 172, 507, 787, 1090, 1115. **aetati**; see vv. 127, 146, 157, 164, 427, 458, 1075; Amph. 627, 628, 931, 1016; Aul. 3, 157, 160, 212; As. 6; Trin. 2, 313, 319, 953; Rud. 177, 9; Pseud. 1131. **latebrosus locus** sc. *fornix*; see v. 427.

55. **quidquid**; as if *si quid*; see n. v. 17. **stulte facere**; see Trin. 416, 461, 1168; Merc. iii. 1, 3; Miles 1376; Pseud. 238, 790; Cist. 87; Stich. 641; Most. i. 3, 30.

56. **quom**, (temporal) with subj. Either because verb of antecedent clause is in infin., or that the definite relat. adv. *quom*, used as a conjunction, is employed in an indefinite sense; see vv. 74, 138-9, 439; Amph. 538, 976; Cas. iii. 1, 13; iii. 2, 32; As. 439, 769, 770, 773; Miles 578; Stich. 65; Cure. 253.

57. **Quia** = *quod*; answering to *ob eam rem* in preceding v.; see As. 55, 825; Aul. 410; Capt. 153, 203, 258; Cas. ii. 6, 26; Cist. 103; Miles 7, 1210, 1328; Most. 49; Stich. 506; Trin. 290; Pseud. 280, 282. **quom**, with indic.; see n. v. 26. **haud**; to be taken with *quisquam*; see n. v. 15; also Amph. 965.

58. **eadem opera**; "at the same time"; see n. v. 47. **operam dabis**; "You will give your services." This is a kind of idiomatic phrase often met with in Latin, and frequently in Plautus. The meaning here is not exactly the same as in v. 43, where the pl. is used, and the "services" of the sister specially referred to; see vv. 72, 96, 101, 103, 294; Amph. 274; Men. iv. 2, 105; Merc. iii. 4, 35; Cas., Prol. 16, 22, 58; ii. 3, 27, 62. The more usual meaning is to give one's attention.

60. **amabo**; see n. v. 42.

61. **ubi**, with subj.; cp. vv. 437, 909-10; see Madv. G. L. 370; called by some grammarians the gnomic subj.; cp. Sall., Jug. 31. **periculum facias**; "make trial"; cp. Cas. iv. 3, 7; Ter., Hec. v. 1, 41; And. iii. 33, 34. **aculeata**; "armed with stings"; see Cic., Att. 14, 18, 1. *aculeus* is found in Trin. 1000.

62. **fodicant**; see Cas. ii. 6, 9; Hor., Ep. i. 6, 51. **distimulant**; "goad." **facta et famam**; "nec facta aut famam audiam," Attius (Pelopidae); "actions and reputation"; cp. vv. 154, 376, 701, 903; Trin. 882; Amph. 263, 809, 844; Aul. 211, 218; Most. i. 3, 42; Cas. ii. 4, 7; Cure. 441; Stich. 281. **sauciant**; cp. vv. 210, 248; Miles 617.

63. **Adolescens**; see n. v. 6. **Adolescens homo**; nom. in apposition to *ego*, nom. to *metuo*, understood; see Liv. xxx. 30, *Hannibal peto pacem*; on the question of the omission of the verb see Madv. G. L. 478. Pistoclerus is indignant at the sister's question, which he repeats, and then proceeds to state the grounds of his fears, keeping up the interrogative form, which in reality admits of no reply, until Bacchis interrupts him with a compliment on his discourse, when he finishes his catalogue of indignities, the particulars of which he assumes in a direct statement, thereby precluding the sisters from answering him.

64. **Penetrare.** This verb is used in an intransitive sense by Cicero, Livy, and Ovid (cp. Cic., Rep. iv. 22), and by Plautus, but with a reflexive pronoun or *pedem* as object; see Trin. 276 291, 314; Amph. 246; Men. ii. 3, 54; v. 2, 61. This construction was the usual substitute for an intransitive verb, for intransitive verbs in Latin were not a very large class. The tendency of the language was to drop the pronoun, and so the verb became intransitive, for a transitive verb requires the notion to be completed by a new substantive or pronoun; the repetition of the same substantive or pronoun as a reflexive pronoun for object is not sufficient. As Plautus' usual practice is to use the pronoun, *me* may be here supplied; the infinitive depends on *metuo*, to be supplied. **palaestram**; cp. vv. 421, 428; Amph. 1005; Ter., Phorm. iii. 1, 20; cp. also Rud. ii. 1, 7. **ubi**, with indie. here and with subj. in the six following lines, is to be explained by the rules for the construction of relative sentences. **damnis**; the use of pl. makes the idea less abstract; cp. next v.; also 373, 375, 1028; As. 181, 186; Curc. 49; Cas. iii. 6, 6; Stich. 207, 209; Pseud. 1131; Miles 698; Trin. 219, 314, 1025. **desudascitur**; "sweat much," only found here; nearly the same meaning as *consulaueris*, Pseud. 666. Fleckeisen has a note of interrogation after *desud.*, R. and Uss. after *dedecus* at end of next v., but the remark of Bacchis, v. 66, shows that no question, at least not such as would require a reply, is intended. Having no other authority on the point, I have adopted in the text the punctuation of R. and Uss., although I have doubts of its correctness. The passage beginning with *adulescens* and ending with *dedecus* ought not, in my opinion, to be translated into English as a question. When an interrogative word or particle is employed, the interrogative mark is of course used, though a reply is not required, as in v. 34 and in numerous clauses with *quid*, but here there is nothing of the kind, for *ubi* is a relative adv.

65. **disco**; cp. v. 425; Most. 146. **capiam**, here, and in next v. and in 69, means "to take by choice," "to choose." **cursura**; cp. As. 325; Trin. 1006, 1016; Stich. 306; Merc. i. 2, 10. **dedecus**; cp. Miles 512; Amph. 876, 891; Most. iv. 1, 7.

66. **Lepide**; "pretily," "cleverly"; cp. vv. 644, 983, 1149, 1151, 1208; Pseud. 529, 743, 574, 585; Stich. 126, 698, 710, 748; Curc. 462, 675; Most. i. 3, 95, 114; i. 4, 6; Miles 978, 1142, 1159, 1161; Trin. 560; Aul. 493; Cas. ii. 8, 40, 44, 55; iii. 2, 28; iii. 6, 11, 33; iv. 1, 13, 15. **machæra**; cp. v. 882; Pseud. 593, 735, 1181, 1185; Curc. 424, 567, 574, 632; Merc. v. 2, 85; Truc. ii. 6, 25; Miles 49. **turturem**; either a term of endearment applied in irony to Bacchis or a live dove, as a plaything for lovers and children; for idea of first explanation cp. As. 659, 686, 687; Cas. 138; of second, Capt. 997-9; Plin., Ep. iv. 2. The word is used in Most. 44 and Virg., Bucol. i. 59, "Nec gemere aëria cessabit turtur ab ulmo." The latter explanation is perhaps the more correct.

67. **cestu**; see Virg., Aen. v. 401, &c. **cantharum**; "goblet"; large wide cup with handles; cp. As. 897; Men. i. 2, 64; i. 3, 5; Most. i. 4, 34; Stich. 693, 705, 710, 728; Pseud. 957, 1051, 1262, 1280; Hor. C. i. 20, 2.

68. **galea**; helmet of leather; see Trin. 596. **scaphium**; a bowl; cp. Stich. 693. **insigni**; the *crista* or plume of the helmet. **corolla plectilis**; a platted chaplet worn at banquets; cp. Amph. 992; Cas. iv. 1, 9; iv. 2, 17; Men. iii. 1, 16; iv. 1, 5; iv. 2, 71, 74; Pseud. 1265, 1287, 1299.

69. **hasta**; for meaning see Liv. ix. 19; also v. 425; Most. i. 2, 67; ii. 1, 11;

Capt. 549, 552. **talus**; a die marked on four sides with the numbers 1, 3, 4, 6, or with pips or spots instead of these numbers; four were generally used, and the number of throws was a matter of agreement among the players at the commencement of the play. The result of the game was known by counting the numbers turned up. The best throw, called *Venus* or *basilicus*, was when the *tali* showed different numbers, for though four sixes was a good throw it was of less value than the other, from the circumstance that, when the *tali* were used, greater value was assigned to the numbers when all were different. Four aces, called *canis*, was the worst, because the sum of the numbers turned up was the smallest that could be thrown. Latin writers do not say anything about good and bad throws, but only mention the best and worst, whereas it is fair to suppose that the former were the more numerous, unless, assuming that the usual explanation of the terms *Venus*, *canis* is correct, the number of throws was unlimited, which could hardly be the case, or the players had recourse to what we would call "draws," which cannot be admitted, unless the value of the throws were equal. What I am inclined to believe is, that though the Latin writers give no information on the point, a game could be lost or won without throwing either a "dog" or a "Venus," by a calculation of the numbers thrown by each player. For the use of the word see Cic. de Or. iii. 15, 58; Div. i. 13, 23; ii. 21, 48; Hor., C. i. 4, 18; S. ii. 3, 171; ii. 7, 17; Propert. iv. 8, 45; Ov. A. A. ii. 205; Mart. iv. 14, 66; xiii. 1; xiv. 14, 15, 16; Pers. Sat. iii. 48-9; As. 772, 895; Capt. 73; Cure. 354, 358; Most. i. 3, 151. **lorica**; a cuirass of leather; cp. Cas. iii. 5, 75; Cic., Virg., Liv. **malacum**, *μαλακός* (effeminate dress); see v. 352; Stich. 230; Miles 668; Truc. ii. 7. 60. "Ibant malaci viere Veneriam corollam (Ennius). **pallium**; a cloak worn above the tunica; see v. 431; Aul. 638; Cure. 355; Pseud. 1279, 1281; Stich. 257; Merc. v. 2, 68, 80; Trin. 624, 1154; Miles 55; Men. iv. 2, 100; Epid. 1; Cas. ii. 3, 22; v. 4, 13, 16, 37; Capt. 779, 789.

70. **scortum**; implying a lower degree of degradation than *meretrix*; see vv. 426, 739, 1077, 1190; Most. iv. 3, 21; Trin. 412; Men. i. 2, 15, 21, 59; v. 9, 82; Pseud. 1270-1; As. 929; Capt. 69, 72. **scuto**; shield of wood covered with leather, nearly square; cp. Trin. 1034. In vv. 64, 65, 67, 68, 69, as well as here, there is alliteration.

71. **Apage**; generally with accus.; see v. 369; Amph. 575; Epid. v. 2, 8; Cas. ii. 8, 23; Capt. 208; Cure. 598; Most. ii. 2, 6; iii. 2, 128, 159; Pseud. 653; Trin. 259, 266, 525, 537, 538, 838; Merc. i. 2, 36; Poen. iv. 2, 34. **nimum**; "too," sometimes "very," neut. of *nivius*, used as an adv. in nearly the same sense as *nivis*, from which it is derived, except that the latter appears to have contained at one time a more distinct notion of comparison; both can be used with adverbs, adjectives, and verbs, whilst *nimio*, abl. of same adj., is only employed with those adverbs, adjectives, and verbs in which comparison is either expressed or implied; see Cas. ii. 3, 34; iii. 1, 8; iii. 5, 28; iv. 1, 13; Cure. 207; Cist. i. 1, 19; Epid. i. 1, 2; v. 1, 24; Men. i. 2, 10; Merc. iii. 1, 28; iv. 1, 20; iv. 2, 4; Most. iv. 3, 9; Miles 716; Pseud. 889, 1032; Rud. ii. 4, 6; Stich. 360, 379, 748; Trin. 28, 931, 936, 1060; Truc. ii. 6, 24; iv. 3, 78; v. 4. **Mihi sum**; "I am for myself," "I am attending to my own interests." Uss. quotes *Mihi cesso* from Epid. iii. 2, 8. **Malacissandus** (*μαλακκίζω*); only in this passage, "You must be toned down." The word occurs in Seneca.

72. **Equidem**; "assuredly," "certainly," "in fact," a strong particle of confirmation, which often draws attention to the whole clause, whilst *quidem* only emphasizes

the word that precedes it. From the fact that it is generally employed with verbs in the first person, Bentley thought that the *e* was an abbreviation of *ego*, but in several cases *ego* occurs as well, and thereby to a certain extent invalidates his theory. He says in his remarks on *equidem*, Ter., Heaut. iv. 1, 19; Ad. v. 3, 65, that it was always constructed with a verb of the first person before the time of Nero. Ritschl in the main adopts his view; see Prol., Trin., p. lxxvii. Priscian, the grammarian, says: "It ought to be known that some think the conjunction *equidem* was compounded of *ego* and *quidem*, but they are mistaken," and "*equidem* can be referred both to the first and second, and to the third person." Most other critics and scholars, including Hand, Freund, Ribbeck, Wagner (v. Trin.), Ussing, and Tyrrell, agree with the last. The *e* is evidently an abbreviation of *en* or *em* in Latin, from which we also get *ecce*, the Greek $\epsilon\upsilon$, a particle of exclamation employed in calling attention. In vv. 434, we have *equidem ego*; Amph. 757; Rud. iv. 4, 33; Men. ii. 2, 18; Merc. ii. 1, 40; Ter., Heaut. iv. 1, 19; and with verb in first pers. without the pronoun; see vv. 87, 97, 366, 416, 885, 1057, 1059, 1193; Pers. iv. 4, 90; Amph. 278, 364, 572, 679, 707, 713, 723, 909; Aul. 706; Most. iii. 2, 65, 170; iv. 2, 6; v. 1, 2, 13; Men. iv. 2, 52, 60, 100; Cure. 156, 315; Merc. iii. 3, 5; iv. 3, 10; iv. 4, 2; Capt. 351, 543, 578; Ter., Ad. v. 3, 65; Eun. ii. 3, 32, 87, 88; iv. 6, 1; v. 2, 37; Poen. iii. 1, 5, 38; Truc. ii. 4, 38; Cas. ii. 7, 4; iii. 6, 25; iv. 2, 12; Rud. i. 2, 17; iii. 6, 26, 41; Epid. iv. 2, 15; with third pers.; see vv. 969, 992; Aul. 137; Epid. iv. 2, 33; Men. iii. 3, 27; Pers. iv. 3, 84; iv. 4, 88; Miles 655; Trin. 352, 611. It will be seen from an examination of these passages that there are no instances of a first pers. pl., or a second pers. sing. or pl., and that the only personal pronoun used is *ego*, also that there is a decided preference for a verb in first pers. sing., with or without the pronoun. Passages might be quoted from later poets and prose writers in which *equidem* is joined with verbs in first pers. pl., and second sing. and pl., but the use of any personal pronoun except *ego* is rare. Hence it appears that originally the particle was joined with the pers. pronoun of the first pers., which, following the general tendency of the classical languages, was very often omitted, and that its application to other persons and numbers was gradually extended. What is stated in the first part of last sentence might be illustrated from the writings of Sallust, and particularly from Cicero. **do hanc operam**; **hanc**; see n. v. 54. **do operam**; see n. v. 58. **nimium**; see n. v. 71. **pretiosa**; "expensive"; ep. Epid. i. 2, 17. Ovid speaks of "pretiosae vestes," A. A. i. 303, and "pretiosa odia." In Hor., C. iii. 6, 32, the word has a different meaning. **operaria**; "workwoman," sc. *meretric*, only here; Phaedrus has mas., B. iv. 5, 5.

73. **Simulato me amare**; ep. Cist. 97; Men. v. 2, 82. **Utrum . . . an** or **ne . . . an** are the usual particles in double questions. The same particles as here are found in v. 497; also Capt. 267; Trin. 306; Pseud. 709; Ter., Eun. iv. 4, 54. Hor., S. ii. 6, 73, has *utrumne* followed by *an*. *Utrum* in these cases seems to put the question with the verb, whilst *ne* is added to the first word, which modifies it, in order to draw a clearer and more emphatic distinction between this and the second; for if *utrum* were omitted and *ne* taken with the verb, or *ne* omitted, the main point of the question, the distinction between *joco* and *serio*, would be considerably weakened; see Madv. G. L. 452 obs. 1. **istuc**, is compounded of *iste* and *ec* or perhaps *hic*, fem. *istaec*, mas. *istie*, neut. *istoc* or *istuc*, and is quite distinct from the adverbs having the same form. It is used in all the cases and genders of the sing. except genitive, and in nom. and accus. pl. neut.,

and in nom. pl. mas. and fem.; see vv. 50, 112, 187, 202, 304-5, 322, 328, 334, 338, 450, 562, 584, 601, 679, 705, 725, 783, 801-2, 911, 1019, 1045, 1048, 1144-5, 1153, 1156, 1159, 1170, 1204; Amph. 686, 715, 734, 740; Cas. ii. 3, 18; v. 4, 23; Capt. 541, 548-9, 550, 551, 606, 608-9, 623-4, 627, 634; Men. iv. 2, 64, 91, 93, 95; Poen. v. 4, 39; Epid. ii. 2, 25; Merc. iii. 4, 34, 35, 39, 63; Pseud. 335, 712, 716, 798, 803, 864, 875, 890, 914, 931, 945; Miles 326, 618, 851, 1114, 1123, 1125, 1149, 1210; Most. i. 1, 55, 67, 68; i. 3, 51, 95; i. 4, 8; ii. 2, 47; iii. 1, 95; Ter., Phorm. iii. 1; iii. 2, 23; Heaut. iii. 3, 51; v. 9, 16; And. i. 2, 15. **adsimulem**; cp. Amph. 867. Pist. is in doubts whether Bacchis requires him to make love to her playfully, or assume the appearance of real earnestness as a genuine lover. After an exclamation of admiration at his acuteness, she waives a direct answer to his doubting question, and tells him more explicitly what she wants him to do.

74. **Heia**, *εἶς* of Aristophanes and the tragedians; a sharp, stirring particle, but with a greater variety of applications in Latin; cp. v. 405; Epid. ii. 2, 79. In Miles 1141; also Men. ii. 3, 35; Ter., Hec. ii. 2, 8; Phorm. iii. 2, 23, it seems to have the same force as here; see Cas. ii. 3, 14; iii. 6, 7. The form in the text is that of the best MSS. The meaning seems to be "very good," or some expression of similar import. **hoc**, refers to what follows; "it is better to attend to this." **hoc agere**; see v. 991; Capt. 444, 480; Cas. ii. 6, 49; Cist. 83; Miles 1114; Pseud. 153; Poen. iii. 5, 16; v. 4, 39; Ter., And. i. 2, 15; Phorm. ii. 3, 3, 88; Heaut. iv. 3, 16. **quum**; with subj.; see n. v. 56.

76. **quid ago . . . quid metuo**; for mood, see n. v. 9. **pol**; see n. v. 35. **quid ais?** "What have you to say"? This phrase either draws the attention to a new point in the discourse, or recalls the hearer to something which has been overlooked; cp. vv. 601, 1154; Amph. 360, 414, 614, 841; As. 368, 887; Aul. 709; Pers. iv. 4, 12; Capt. 577, 612, 627, 990; Cure. 190; Ter., Heaut. iii. 3, 50; Phorm. v. 5, 5; Miles 358; Men. ii. 2, 44; iii. 2, 22; iv. 2, 90; Trin. 193; Pseud. 615; Cas. ii. 3, 36; iii. 4, 4. **Quid est?** "What's the matter"? cp. vv. 641, 995; Amph. 552; Aul. 542; As. 504, 654, 868; Capt. 578; Cas. ii. 6, 19; Cure. 62, 131, 565; Most. 66; i. 3, 16; ii. 1, 17; ii. 2, 26, 27; iii. 1, 42, 107; iii. 2, 33, 34, 49, 51, 132; iii. 4, 5, 6, 19; iv. 3, 28; iv. 4, 24, 30; Miles 171; Pseud. 22, 208, 615, 1066, 1184; Rud. iv. 4, 16; Trin. 799, 892, 1137.

77. **Quid si**; "suppose"; cp. vv. 728, 1186; Cas. ii. 3, 53-4; ii. 6, 5; iv. 3, 13; Merc. iii. 3, 3; Capt. 599. **ueniat**; cp. Capt. 550. **desubito**; cp. Capt., Prol. 62; Most. ii. 1, 63; Cic., Rep. vi. 2, 2; Ter., Heaut. iv. 2, 6; in Danae of Naevius. *Tam desubito?* Attius (Eurysaces). "Cum desubito me orat mulier" (Ennius). "Desubito famam tollunt" (Naevius). "desubito divortium fecerunt" (Novius). "Quid desubito ad me venisti? (Titinius). "...duco desubito domum" (Caecilius). "Et benivolentia tenent desubito viros" (Afranius). **prandium**; "late breakfast"; cp. v. 713; Men. i. 2, 59, 61; ii. 2, 2, 13; v. 9, 76-7, 80, 81; Capt. 479; Amph. 658. **potatio**; "carousal," only here; cp. Cic., ap. Quint. viii. 3, 66; also Sen., Ep.

78. **cena**; "late dinner"; cp. v. 183; Amph. 279; As. 926; Most. ii. 2, 54; v. 2, 9, 11, 13; Pseud. 796, 810, 819, 854, 879, 881, 890, 892; Trin. 468; Merc. iv. 4, 2; Ter., Phorm. ii. 2, 28. **conciliabulis** sc. *fornix*; places of meeting; cp. Trin. 314.

79. **mi anime**; "my life"; cp. As. 657; Cure. 98, 165; Men. i. 3, 1; Most. i. 4, 23; Rud. iv. 8, 1. **lepidus**; "pretty," agreeable, "clever"; cp. vv. 60, 82, 91,

202, 1168, 1178; Cas. ii. 3, 7, 10; v. 4, 36; Cure. 94, 114, 120, 167; Trin. 379, 390; Men. i. 2, 23, 38, 39; Ter., And. v. 4, 45.

81. **lepide**; see n. v. 33; with first part of this v. ep. v. 1181. **mea rosa**; ep. As. 657; Cure. 102; Men. i. 3, 9; Truc. ii. 4, 40, 70; ii. 6, 40, 59, 65.

82. **qui**; see n. v. 51. **ubi**; with subj.; see n. v. 64, and ep. Cas. ii. 3, 39-40. **lepidum**; see n. v. 79. **locum**; ep. preced. v.; Cas. ii. 8, 42-3; iii. 2, 5; Merc. iii. 1, 46; iii. 3, 23.

83. **Rapidus fluuius**. Uss. cites a line quoted by Charisius and Servius from Virg., "Magnus est hic fluvius," in which *fluvius* is used in same sense as here. **temere**; "without risk"; ep. v. 667; Aul. 616; Ter., Eun. ii. 2, 59; Heaut. iv. 1, 7; Phorm. v. 8, 9.

84. **Atque**; "and indeed"; ep. vv. 471, 539, 570, 770, 820; Amph. 278; As. 709; Cas. iii. 5, 80; iii. 6, 21; Capt. 355, 585; Miles 368; Merc. iv. 4, 2; Trin. 667. **ecastor**; of the different explanations usually given of this word the most rational, not to say the most scientific, is that in which it is taken as a shortened form of *mecastor*; *m* is a weak letter in Latin; besides, in MSS. it is often not written at all; and in fact the reading here in C is *castor*: but admitting, on the authority of the early interpreters of MSS., that there were two forms, that in the text must have been a weakened form of the other. On the loss of the *m* it would become one word, the first part of which would lose its accent and be pronounced short. That the word is compounded of *en* and *castor* is surely less likely, seeing that the first part of it never could have been employed in invoking the aid of a deity. Another explanation, that it is for *per aedem Castoris*, is the least possible looking etymology of all. The word is used only by women.

85. **Quid ita?** *ita*, of course, refers to Pist.'s last words, and *Quia* gives the reason for them; ep. vv. 99, 251, 677; Aul. 144; Epid. 72; Cas. iii. 1, 13. **istoc**; see n. v. 73. **illecebrosius**; only found here.

86. There is no necessity, I think, to write *quam*, which Uss. proposes, before *nox* in this v., or *pote quam*, according to Gertz, which he adopts; neither is it necessary that *nox mulier vinum* ought to be in abl. case, for they are left out of the construction of first part of sentence by the speaker, who is speaking generally, otherwise he would have employed a pronoun in pl. num.; *istoc* is neut., and merely prepares the audience for the sentiment contained in the three terms, *nox mulier vinum* in combination, hence the omission of conjunctions. Weise, in a note on these words, says they seem to have been a sort of proverb; and it may be added that our own words, "women and wine," are used in common speech in much the same way. The translation then will be, "Nothing can be more alluring to a man in youth than this (expression), 'night, women, wine.'" For sentiment, see Aul. 738, 788; Ter., Ad. iii. 4, 24; Ovid., Am. i. 6, 59. Scholars quote also from Demosth. Contra Midiam, where a similar passage occurs, τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν διὰ τὸ σκότος, καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι, Dem. 526, 15. For omission of conjunctions, see Madv. G. L. 434; and ep. Amph. 891; Aul. 391; As. 221, 817; Ep. iii. 4, 14, 90; Capt. 405; Cure. 280; Men. v. 9, 73; Miles 647, 663, 952; Most iii. 2, 41; Pseud. 580, 677; Rud. 23; Truc. ii. 4, 83-4.

87. **Age igitur**; "well then"; ep. Miles 928; Merc. ii. 3, 42. **equidem**; see n. v. 72. **pol**; see n. v. 38. **causa tua**; ep. v. 433; Men. v. 9, 86; Most. v. 2, 47, 55; Cas. ii. 3, 53; Cure. 150.

88. **tu nullus adfueris**; "do not be present at all"; cp. vv. 191, 192, 544; As. 405; Rud. i. 2, 55; ii. 2, 11; Cas. ii. 4, 26; iii. 5, 1; iv. 2, 16; Most. ii. 1, 41; Merc. i. 2, 55, 107; ii. 3, 130; iii. 3, 24; Men. v. 5, 27; Cist. iv. 2, 17; Trin. 606; Ter., Eun. ii. 1, 10; ii. 3, 54; And. iii. 4, 20; Hee. i. 2, 4; iii. 1, 39; iv. 1, 6; iv. 4, 31, Phorm. v. 7, 49; see Madv. G. L. 455 obs. 5.

89. **autem**; is used in a question when the words of another are repeated (here *nihili* or *nullus*), and implies in the speaker a feeling of wonder and contempt; cp. Amph. 894; Pseud. 305; Most. iv. 4, 24; Ter., Eun. iv. 7, 28; v. 6, 7. **nihili**; cp. vv. 1156, 1161, 1209; As. 469, 850; Cas. ii. 3, 25, 31, 41; iii. 2, 29; Miles 180, 285; Men. v. 6, 7; Merc. 1, 2, 15; Pseud. 239. **ingenio**; see n. v. 616.

90. **nugae**; "nonsense"! cp. vv. 570, 640; Aul. 630, 643, 819, 821; Amph. 598, 620; As. 90, 801; Capt. 527, 607, 964; Cas. ii. 5, 25; v. 3, 14; Cist. ii. 3, 39; Cure. 199, 604, 675; Most. v. 2, 24; Men. i. 1, 10; iv. 2, 63-7; Merc. i. 2, 11; v. 2, 101; Pers. iv. 7, 8; Pseud. 238, 1081; Poen. i. 2, 138; iii. 5, 31; Rud. iv. 4, 107; Stich. 294; Trin. 396, 441; Truc. ii. 1, 21; iv. 2, 59. **Mulier**; see n. v. 39. **emancupo**; "I transfer myself to you"; only here, in Cure. 495 *mancupo* has much the same meaning; cp. Hor., Epod. ix. 12; Cic., Fin. i. 7; Phil. ii. 21; v. 13.

91. **Tuus sum**; cp. Cas. iii. 6, 25. **Lepidus**; see n. v. 79.

92. **cenam**; see n. v. 78, and cp. v. 538; Epid. 6; Truc. i. 2, 31. **uiaticam**; only here, from *uia, cena uiatica* (δείπνον ὁδοπορικόν), seems to have been an entertainment given to one returning from a long journey; see Truc. i. 2, 31. In Epid. v. 1, 9; Men. v. 7, 50, we have *viaticum*, but not with same meaning.

93. **intus**; "from within"; cp. vv. 791, 1046; Amph. 763; Cas. ii. 5, 43; v. 1; Cist. iii. 8; Ep. iii. 2, 44; iii. 4, 45; Miles 1169; Men. i. 3, 35; Most. ii. 1, 58; iii. 1, 142; Pseud. 604; Truc. ii. 1, 43. **foras**; old accus. pl. used adverbially; the only other form in use is *foris*, abl. pl. It always means "towards the outside," or "without," or an extension of these, and always has reference, in the mind of the speaker, to some well defined space outside the limits of which its force extends. Motion is always expressed or implied. The word does not appear to have any connection with *fores* in meaning, for the latter is the door that opens and shuts, whereas the former, when the speaker is thinking of the inside of a house, always refers to the space outside; cp. vv. 231, 381, 612, 1114, 1146; Capt. 528; Cas. ii. 1, 16; ii. 2, 37; ii. 3, 56; ii. 6, 63; iii. 2, 21; iv. 2, 10; iv. 3, 1, 20; Pseud. 604, 606; Miles 1248, 1394; Most. i. 1; iii. 1, 64; iv. 1, 19, 20, 41; iv. 4, 12; Men. i. 2, 15; Merc. v. 2, 67; Pers. iv. 3, 70; Rud. i. 2, 82; v. 3, 64; Stich. 219, 596, 597, 612, 683; Trin. 276, 401; Truc. i. 1, 18.

94. **opsonatum sit**; Plautus has this verb sometimes active, sometimes dependent; for the former see next v., also 141; Aul. 272; Cas. ii. 8, 5, 55, 65; Most. i. 23; Merc. iv. 4, 14; Men. ii. 2, 1, 45; Miles 738; Capt. 474; for the latter, Aul. 292; Stich. 681. **opulentum**; hardly the same in Trin. 469, "splendid." **opsonium, ὀψώνιον**; generally anything eaten with bread, and especially fish; may be trans. "entertainment"; cp. v. 129; Aul. 274, 283; Merc. iv. 4, 40; Most. ii. 1, 16; Men. i. 4, 2.

95. **opsonabo**; see preced. v. **nam**; see n. v. 11. *nam* here implies the *protasis (nisi opsonem)* suppressed. **flagitium**; "a shame"; cp. vv. 1004, 1163; Trin.

612; Men. v. 1, 19, 21, 35, 38, 39; Miles 693. *mea gratia*; "on my account"; cp. Aul. 265; Amph. 657, 675; Men. i. 2, 41; iv. 3, 23.

96. *operam dare*; see n. v. 58. *de tuo*, "from your own."

97. *Sine*; see n. v. 21. *Sino equidem*; see n. v. 21 and n. v. 72.

98. *amabo*; see n. v. 42. Pist. does not express by the words *te amare desinam* any real love for Bacchis—for it is not a question of love with them, but of haste in getting ready the entertainment—but merely says (in regular Hibernian phraseology) that he will be back before he is after making love to her, and in compliance with her request that he will do so when the soldier arrives. It is only after she insinuates, as he thinks, that he is unable to control his conduct, and says that the soldier will carry off the sister, that he responds to her blandishments, and for so far appears to do so only in the interests of his absent friend Mnesilochus. He maintains the part of the trusty friend throughout the play.

99. *Quid ita?* see n. v. 85. *obsecro* has much the same meaning as *amabo*, "pray"; cp. vv. 141, 200, 251, 745, 835, 847, 861, 865, 1111, 1128; Most. ii. 1, 19; Cas. ii. 2, 17, 25; ii. 3, 16; iii. 4, 30; iii. 5, 7, 85; iv. 4, 5, 33; Curc. 310, 313-14; Poen. i. 2, 125; v. 4, 35; Rud. i. 4, 16, 25; Truc. v. 57.

100. *piscatus bonus*; "a fine haul"; cp. Rud. iv. 2, 6, 7. *meo animo*; see n. v. 12. *hic*, adv.

101. *Meus . . . st*; cp. Curc. 431; Miles 334; Pseud. 381, 600. *operam dabo*; see n. v. 58.

103. *Dabitur opera*; see n. v. 58. *intro*; always means towards the inside, "inside"; cp. vv. 106, 572, 711, 818, 901, 1131, 1138, 1150, 1175, 1177-8, 1181, 1186, 1205; Aul. 81, 89, 90, 99, 100, 101, 103; Capt. 946, 948, 1022; Epid. ii. 2, 120, 122; v. 1, 55, 58; v. 2, 46, 48; Miles 394, 1248, 1250; Men. iv. 3, 18, 24; Most. ii. 1, 38, 43, 44, 50, 77; ii. 2, 40; iii. 2, 163-4; Stich. 567; Trin. 1078; Cist. iv. 2, 105, 107; v. 6; Cas. 54; ii. 2, 39; ii. 4, 16; ii. 6, 67, 69, 70; ii. 8, 75; iii. 2, 27; iii. 5, 87; iv. 4, 12. *laues*; intr. "that you may bathe"; cp. Amph. 795; Capt. 948; Most. i. 3, 1; Stich. 568-9; Truc. ii. 3, 1; Ter., And. iii. 2, 3; Eun. iii. 5, 34, 44-5, 48, 52.

104. *Nam*; see n. v. 11. *ut*; "inasmuch as"; cp. Men., Prol. 30; Truc. ii. 7, 26. *timida*; our slang word "shaky" expresses the meaning. She thinks the appearance of her sister indicates the dread arising from a journey by sea, and the weakness which results from sea-sickness; cp. Curc. 647; Epid. 59; Most. v. 1, 11.

105. This v. seems to have puzzled all the editors, including Lambinus, Herm., Bothe, Ritschl, Weise, Fleck., and Uss. The last alone retains the reading of the MSS. BC, but thinks the line ought to be rejected as unworthy of Plautus, and as it stands in his text it can neither be translated nor scanned. Lamb. makes two changes—*hinc* for *huic*, *turbat* for *turbare*, and adds *soror* at the end without authority. Weise makes the same changes, and writes *nos* instead of *soror* at the end. Herm. makes three—*hic* for *huic*, *turbat* for *turbare*, and *decedimus* for *decedamus*, and inserts *nunc* after *hic* and *quin* before *deced*. Bothe has *hinc* for *huic*, and *quis* for first *qui*; R. and Fleck., *hic* for *huic*, and *coepit* instead of *qui huc it*, inserting *hinc* after *deced*. There appears to have been an older edition (that of Stephanus) than that of Lamb., with the reading, *Simul hic nescio, quid turbæ est: quin hinc decedimus?* which Herm., R., and Fleck. seem to have

partly followed. On the authority of this old edition and Herm., I have put *decedimus* in the text. **huic**, (Pistoletto) changed by all the editors mentioned above except Uss., depends on *decedimus*. **qui**; see n. v. 51. **turbare**; "to cause confusion," depends on **it**; cp. Men. iii. 2, 21; Aul. 648; Most. i. 64; iii. 1, 14; v. 1, 12; Ter., Hec. iv. 4, 12; Miles 813. **it**; cp. vv. 632, 895; Hor. C. i. 2, 8; ii. 12, 28; Amph. 258; Ter., Hec. i. 2, 114; Cas. iii. 5, 68; v. 1, 1-2; also Miles 380; Rud. i. 2, 6; Pseud. 642; Stich. 89; Lucret. iii. 896. **it**, the verb *eo*, of which our word "go," which always implies motion from a place, is not always an exact representative, originally implied only movement. When Plautus wishes to use a verb in the sense of "go," he generally employs some of the compounds of *eo*. Trans., "who is proceeding hither." **decedimus**; *decedamus* is clearly an error of a scribe, who would be misled by the similarity in meaning and termination between the verb in the text and *eamus* in line 103. Trans., "we are making way"; cp. Trin. 481; Ter., Heaut., Prol. 32; Amph. 977, 980, 983; Most. iv. 3, 24; Merc. i. 2, 7; Cic., Rep. i. 43. Lamb., Herm., Bothe, Weise, punctuate thus . after *it*, R., Fleck. : , Ussing, , which has been adopted.

106. **igitur**; may refer either to last v. or *aliquantum* in preceding; cp. v. 988. **intro**; see n. v. 103. **lectum**; see n. v. 52. **lassitudinem**; cp. Cure. 310; Epid. v. 2, 5; Truc. ii. 3, 7; Merc. i. 2, 3, 16, 48; Men. v. 6, 10.

107. **dudum** (*diu-dum*) refers to the past, and when it is used with a past tense, as it generally is in Plautus, there is no difficulty, for in this case it always means "lately" or "just now"; but when emphasized by another particle or used with a present tense, its reference to past time is intensified, and means "some (considerable) or a long time," which is its original force. If *dudum* in Plautus always means, as some think, "lately" or "just now," which by a conventional usage of our language mean the same thing, he never could have employed it with the present tense; but it does not. The proper representative in Latin of "just now" in its literal sense is *modo* or *nuper*; which, however, are not used in this sense with imperf. so often as with other tenses; cp. Merc. v. 2, 58. The same particles of time can, of course, be employed with verbs in past, present, or future tense, but not with the same meaning. The translation here is, "I have now for some time been following you in silence." In support of what has been said cp. v. 1050; Pers. iv. 3, 35; Cist. ii. 1, 41; Stich. 310; Cas. ii. 6, 16, 62; iv. 3, 8; As. 446; Merc. iii. 2, 13; Miles 406; Trin. 608, 812; also Ter., Eun. iv. 4, 30; Heaut. iv. 5, 10; Phorm. ii. 4, 19; Hec. iv. 4, 26; And. v. 2, 9; Cic., Att. iv. 5, 1.

108. **Spectans**; cp. v. 212; Cas., Prol. 6; Most. iii. 2, 131, 142. **tute**; cp. vv. 261, 566; Merc. ii. 4, 13; Amph. 740; Cas. ii. 3, 50; ii. 6, 43; iii. 4, 9. **ornatu**; "dress," sc., the garland worn at such entertainments; cp. v. 123; Cure. 2; Men. v. 1, 9; and "malacum pallium"; see also n. v. 69.

109. **Namque**; more emphatic than *nam*; see n. v. 11; cp. Capt. 599; Cist. 70; Miles 1226; Men. v. 9, 77; Merc. iii. 1, 10; Pseud. 555. **ita me diament**; a form of asseveration often met with in Plautus and Terence; cp. Poen. iii. 1; *ita, ut* are correlative, but the latter is now generally omitted; cp. vv. 890-93; Most. i. 3, 14; ii. 2, 86; Ter., Heaut. iv. 5, 1; Phorm. v. 7, 61; Cas. ii. 8, 16. **Lycurgus**; either the Spartan lawgiver or a famous Attic orator contemporary of Demosthenes. The former seems to accord better with the sentiment here; cp. Cic., Att. i. 13, 3.

110. **hic**. It has been proposed to read *his* or *hisee* for *hic*, on the supposition that

there is no question of place here. But to what would *his* refer? There is no question of pl. number, and there appears to be as good a reason for retaining *hic* in the text as *hinc* in next v. Lydus comes up to the young man, he says he has been watching him, and refers to the place in which the two are when he accosts him. We can infer from what he says here that it was disreputable, and not such as a young gentleman ought to frequent. **ad nequitiam adducier**; ep. Ter., Ad. iii. 3, 4 (Bent. emend.).

111. **capessis**, sc. *se conferre*; ep. v. 1073; Amph. 258; As. 157; Trin. 299; see also n. v. 423. **adversum**, *adversa* is the reading of the MSS., but I am inclined to believe that the *m* not having been written in the original MS., the copyist took it for an adj. in agreement with *via*. Plautus frequently employs the adv. *adversum* or *adversus*; ep. As. 293; Cas. ii. 8, 27; iii. 6, 8; Most. i. 4. 1; iv. 1, 17, 21, 37; iv. 3, 6, 9; Trin. 176. **Quo . . . adversum** has here the same force as *quorsum*; ep. Ter., Eun. ii. 3, 14. Trans., "Whither are you now betaking yourself hence along the street with such a train"?

112. **pompa**; ep. Capt. 765; Cure. 2; Cas. iii. 5, 98; Cist. 91; Stich. 683; Truc. ii. 6, 68; Ter., Heaut. iv. 4, 17. **Huc**; he points towards the house of Bacchis. **habet**=*habitat*; ep. Aul. 5; Men. 69; Trin. 193, 390; Truc. 58; ii. 1, 35. "Ubi habet? urbe, agrone"? Attius (Philoetetes). "Ubi hic Mosechis, quaeso, habet" (Afranius).

113. **Amor**, personified by the poets for Cupido; but see Most. i. 3, 7; Merc. v. 2, 1-29; Capt. 858. **Uoluptas**; see Cas. i. 48; ii. 8, 17-18; Cic., N.D. ii. 23, 61. The rest, except **Uenus**, are only comic jokes.

114. ep. Merc. v. 2, 5; Pseud. 65. **Suauisuauiatio**; "sweet-kissing"; ep. v. 118; for this v. ep. also Ter., Eun. ii. 3, 9.

115. **commercist**; ep. Aul. 623; Rud. iii. 4, 20; Truc. i. 1, 77. **damnositum**; "most ruinous"; ep. Pseud. 415; Epid. ii. 3, 14; Truc. i. 1, 44.

116. **dicunt male**; ep. v. 461; Cure. 123, 513; Men. ii. 2, 35, 40; Most. iv. 1, 34; Stich. 114; Trin. 73, 186.

117. **nec recte dicis**; "not even of the gods do you speak respectfully"; ep. v. 731; As. 154, 468; Most. i. 3, 83; Poen. iii. 1, 13; Pseud. 1085.

118. **Suauisuauiatio**; see n. v. 114.

119. **non unquam**=*nunquam*; "Did you never think she was"? sc. Did you never feel her divine influence? The separation of the two particles makes the question more emphatic. Instead of answering the pedagogue's question, he takes it out of his mouth and puts it in a new form, without supplying the pronoun or repeating *ullus*, and at the same time gives a reply, as if he had said, "ita esse," or responded directly "ita est"; ep. Cist. 88. It will be observed that the fun and banter in which the young man indulges throughout this scene, and the staid prudence of the tutor, admirably prepare the way for the introduction of Philoxenus later on. **barbarus**; "You are an ignorant foreigner." Lydus would not be taken for a Roman either by a Greek or Roman audience; ep. Cas. iii. 6, 33; Cure. 150; Rud. ii. 7, 25; Most. iii. 2, 144.

120. **nimio**, with compar.; see n. v. 71, and ep. vv. 149, 162, 311, 393; Most. i. 1, 69; i. 2, 61; ii. 2, 12; Merc. iii. 2, 6; Men. v. 6, 14; Pseud. 281; Stich. 746; Trin. 34, 311, 387. **Thalem**; ep. Capt. 273; Rud. iv. 3, 75. *Thaletem* also in use; see Cic., de Rep. i. 16.

121. **stultior es**; "You are a greater fool." **barbaro** sc. Roman; cp. As., Prol. 11; Capt. 491, 878; Miles 212; Poen. iii. 2, 21; Stich. 193; Trin., Prol. 19. **Poticio**; see Virg., Aen. viii. 269, &c.; Liv. i. 7; ix. 29.

122. **tantus natu**; "at such an age," in comparison with his own.

123. **ornatus**; see n. v. 108. **ergo**, has both the conclusive force of *igitur*, and strengthens the words of its own clause. Pist. uses a strong neg., *nemo*: and there is an antithesis between *tibi adparavit* and *mihi paratumst*, while *placet* is repeated. He says, "Nobody, therefore (admitting what you say), provided this for you; for me it was prepared, who am pleased with it"; cp. v. 569; see Cas. ii. 8, 77-78; Amph. 172; Aul. 748; As. 313; Cas. iii. 4, 11; Cist. 73; Capt. 1015; Epid. iii. 4, 45; Merc. ii. 3, 38; v. 4, 10; Miles 59, 380, 891, 1233; Men. v. 7, 36; Ter., And. v. 2, 9; Phorm. v. 1, 28.

125. **Etiam**; in questions, "even already," or "now"; cp. vv. 213, 318, 328, 568, 780, 905, 1166, 1198; Aul. 253, 625; Capt. 556, 892; As. 41, 108, 670, 707; Curc. 41, 189; Cas. iii. 5, 71; iii. 6, 14; Merc. i. 2, 92; iv. 4, 23; v. 4, 20, 22; Most. ii. 1, 36; iii. 1, 22; iv. 3, 5, 6; v. 2, 11; Men. iii. 2, 34; iv. iii. 23; v. 1, 10; Amph. 372, 377; Miles 1424; Pers. i. 3, 72; ii. 4, 4; iv. 3, 80; v. 2, 51, 72; Trin. 514, 572, 790; Rud. ii. 5, 12; Poen. i. 3, 22. In this sense *etiam* belongs to the verb which must be in present, fut., or perf. tense. **me advorsus**; see v. 695 and n. v. 174. **argutias**; "wit"; cp. Most. 2.

126. **decem . . linquas**; cp. Hom., Il. ii. 489; Virg., Georg. ii. 43; Aen. vi. 625; Pers., Sat. v. 2. **mutum** sc. *te*. **addecet**; cp. Trin. 78, and perhaps Cas. ii. 2, 27; iii. 5, 33; and Rud. v. 3, 35; Most. iv. 1, 41; Pers. v. 2, 60; Poen. i. 2, 118; Amph. 997.

127. **aetas**; see n. v. 54. **ludo**; with a play upon *Lyde*, "school"; cp. As. 224; Pers. ii. 1, 6; Rud., Prol. 43.

128. Cp. Epid. iii. 4. 17. **ut**; "how"; cp. vv. 147, 199, 202, 205, 489, 644, 717, 893, 957, 1020, 1123, 1173, 1182; Aul. 117; As. 364, 373, 569-70, 574, 698; Cist. 113; ii. 2, 26; ii. 3, 13; Cas. ii. 3, 27, 32; ii. 4, 21; ii. 8, 13, 29, 31; Capt. 291, 418; Amph., Prol. 104, 1119; Cure. 59; Epid. iii. 2. 41; v. 2. 7; Merc. ii. 3, 56-7; Most. iii. 2, 28; Men. i. 3, 7; ii. 2, 53; ii. 3, 84; v. 2, 76-7, 79; Miles 1066; Pers. iv. 4, 5; Poen. i. 1, 66; v. 4, 33; Pseud. 707. **commode**; "suitably"; cp. Cas. ii. 3, 44; Miles 615.

129. **opsoni**; see n. v. 94. **concuret**; "may attend."

130. Cp. v. 625.

131. **monstrai bene**; "have given good advice"; cp. Cure. 199; Cas. iv. 4, 7; Men. v. 2, 37.

132. **Ibidem**; second syllable long; also v. 752; Lucret. vi. 125, 175; Virg., Aen. i. 116.

133. **disciplina**; "system of instruction"; cp. v. 418; As. 200; Cas. iii. 5, 33, 38; Truc. i. 2, 35.

134. **praeligatum**; "obdurate." **Odiosus**; "You are an annoyance to me"; cp. Cas. ii. 5, 20; Aul. 123; Curc. 7, 45; Miles 427, 742; Trin. 37; Pseud. 30; Men. ii. 2, 41; v. 3, 3; Merc. iii. 4, 25; Ter., Phorm. v. 7, 44; Heaut. v. 3, 4.

135. **Illuc**; pron., accus. neut. *illuc, illac, illuc*: see n. on *istuc*, v. 73; cp. Capt. 277-9; Most. iii. 1, 78, 83; Men. ii. 2, 42. **sis**=*si ris*: cp. vv. 399, 852, 991, 1115; As. 307, 676; Cist. 56; Cas. ii. 2, 32; ii. 6, 27, 49; iii. 6, 34; iv. 2, 14; Capt. 110; Cure. 520, 683; Epid. iii. 2, 9; iii. 4, 43; v. 2, 3; Merc. i. 2. 60; ii. 2, 49, 52, iii. 1, 45; iv. 4, 37; Miles 1245; Pers. ii. 5, 15, 20; iii. 1, 61; iii. 3, 8, 9, 18, 32; iv. 4, 45, 59, 105; iv. 6, 9; v. 1, 12; v. 2, 15, 59; Poen. i. 2, 82, 105, 165; iii. 2, 1; iii. 4, 3; iii. 5, 16; v. 2, 124; Pseud. 48, 239, 839, 892; Rud. ii. 7, 18; iv. 3, 12; Stich. 37; Truc. ii. 6, 44; iv. 3, 35; Trin. 266, 513, 555, 838. For the whole phrase, which may be translated, "See that, please," see Aul. 46; Miles 201; Pseud. 954.

137. **par**; "suitable"; with much the same sense in Trin. 279. **neque sit consentaneum**; "nor can it be consistent." He hesitates, trying to humour the tutor, and therefore uses the subj., or it may be a sort of conditional clause with *Quum*, as protasis; cp. Cure. 165; Cic., Off. iii. 33, 117; Fin. ii. 22, 70.

138. This line has been variously emended by editors. Camerarius, following Pylades, inserts *herus* before *hic*: Bothe has *ipsus* after *hic*, changing *sit* to *siet*, Herm. . . . *haec intus assint et erus* . . . Weise follows Cam. and Bothe in reading *herus* and *siet*. Ritschl and Fleck. read *una* before *cum*, but the former also proposes another reading with *herus* before *sit*, and writes *amical*. This Muller follows, except that he inserts *una* after *amica*. Uss. reads *herus in conventu* instead of **hic intus**. On going over the text, from such a variety of emendations, I had adopted that of Bothe, but after some thought on the passage was obliged to fall back on CD. The only change is *hic* for *haec* of the MSS. **Pist.** is speaking of himself in third pers. Of this way of speaking we have several instances in Plautus: in Merc. v. 4, 36, the speaker speaks of himself in third pers., as "hunc senem"; in Trin. 172, "haec canes," with a verb in third pers., refers to the speaker; and also in 1115 of same play Lysiteles commences with "Hic homost," &c., referring to himself. See also Soph., Œd. Tyr. 805; Antig. 1034; Stich. 231; Eur., Alc. 690; and vv. 237, 240, 642, 684, 823, 849, 1139 of this play, and n. v. 54. And to address oneself in second pers. is a form of speaking often met with; see Merc. i. 2, 1-9; Trin. 1008-15; Cist. iv. 2, 25. **Hic**, in this v. refers to the speaker, and is to be taken with first *intus*; *homo* may be supplied. The speaker is stirred with great enthusiasm, and frequently indulges in alliteration and the habit of punning on words of similar sound, as here in regard to the different applications of *intus*. When addressing the tutor he points to his breast and says, "When this man here within (my very self) is within" (the house), &c. In Merc. i. 2, 78, we have *Intus intra navim*. *Intus* is used in this way by Plautus, v. 376; Cist. iv. 2, 19; *Nam et intus paveo et foris formido*; Cure. 399 . . . *ob rem publicam hoc intus est mihi*, and "sed intus etiam in animis inclusae inter se dissident" (cupiditates), Cic.; Hor., Ars Poet. 108; "Utrum foris habeat exemplar, an intus," Sen.; "ego te intus et in cute novi," Pers., Sat. iii. 30, "et intus . . . Palleat infelix, quod proxima nesciat uxor"? Pers., Sat. iii. 42; so V. 129. "sed si intus et in iecore aegro . . . Nascuntur domini"; *et patrias intus deprendere curas*, Ovid, Met. ii. 94. In Greek, *ἐντός* and *ἐνδόν* are used in the same way. *ἐντός* *ἐαυτοῦ γιγνεσθαι*, Hdt. i. 119; *ἐντὸς ἐμαυτοῦ*, Hdt. vii. 47; *ἐνδόν, φρένας ἐνδόν εἴτας*, Hom., Od. xi. 337; xiv. 178; xviii. 249; *καρδίη δὲ οἱ ἐνδόν ἵλακται*, Od. xx. 13; *ὡς γὰρ τοῦ ἐνδόν ἵλακται*, Od. xx. 16; *ἐνδόν γενῶν*, Aesch., Choeph. 233. It will be observed that the first *intus* is used in a sort of figurative, the last in a literal sense; also that the first is attributive, the other predicative. For the use of an adv. of place as an attribute, see also Livy xxiv. 3 and *passim*.

Hence the only objection of critics is to the repetition of similar sounds, but this was no fault in ancient comedy, nor indeed is it one in modern; our own Shakespere abounds in such conceits; cp. v. 321; Cas. v. 1, 15, 16; Merc., Prol. 78; Capt. 192; Pseud. 90; Cic., Mur. 37; Aesch., Pers. 1041; Soph., Ajax 866; Eurip., Hec. 698-9; Lucret. v. 1190. Also notice the repetition Aul. 80, &c.; Epid. i. 2, 10; iii. 1, 12-13, 16-17; *Atque atque accedit muros Romana iuventus* (Ennius); also Cic., Mur. xxxvii. 78; Pro Milone. xi. 31; xii. 33. It was a ready way of amusing their audiences; Aristophanes abounds in such repetitions, but he also coins words of his own to suit his purpose—a practice more open to censure—and in this he is also followed by Plautus. In case the explanation of first *intus* given above might not seem entirely conclusive, then I would call the phrase an instance of alliteration or repetition for the purpose of emphasis. *Intus* may have been omitted in B by some copyist; and the agreement of CD is certainly more convincing proof that the poet wrote *intus intus* than the emendations of above editors, no two of whom are agreed, implying that he did not. It is, of course, easy to call the reading of CD ditto-graphy, or something of that sort, but what are we to call the emendations? For second *intus* cp. vv. 224, 569, 1206; Capt. 114, 1010, 1012; Aul. 36, 80-2; Cist. v. 7; Cas. iii. 2, 12; iii. 3, 24; iii. 5, 6, 30. 31, 37; iii. 6, 30, 36, 42; iv. 2, 13; iv. 3, 10; Most. ii. 1, 47, 54, 55; Trin. 1077. For *Quom* (temporal) here and next v. see n. v. 56.

140. *Weise* reads here *Praesente paedagogus illis*, &c.; *Bothe*, *Praesente et paedagogus una illis*, &c.; *Ritschl* omits *una*, and also proposes *Praesente ibus una*, &c., omitting *illis*, which *Fleck.* adopts; *Müller* has *Praesens sinitu*, &c., omitting *illis* and *una*; *Uss.* reads *Praesens ibi ullus*, &c., omitting *illis* and *una*. All the MSS. give the reading in the text, except that they have *siet*. None of the emendations are, to my mind, satisfactory, and the *Praesente* of W., *Bothe*, R., and *Fleck.* is inadmissible, for the case is dative; cp. *Virg.*, *Aen.* viii. 104. The only difficulty is with the metre. *Plautus*, I believe, wrote *seit*, which the copyist took for *siet*, therefore I have put *sit* in the text; *ut* depends on *consentaneum*.

141. *opsonatum est*; see n. v. 94. *obsecro*; see n. v. 99.

144. *Immo*; abl. of *imus*, and ought perhaps to be written *imo*, but I have followed the usual orthography. It expresses denial, contradiction, dissent from, or qualifies a previous statement; cp. vv. 204-6, 208, 218, 273, 313, 337, 572, 669, 687, 695, 887, 1177; Aul. 254, 537, 758, 774; Capt. 353, 562, 851, 928; Cas. ii. 6, 10, 17, 51; ii. 8, 19, 58; iii. 5, 14, 49; iv. 4, 20; Cist. ii. 1, 48, 54; ii. 3, 23; *Cure.* 167, 321, 324; *Epid.* ii. 2, 22, 80, 97; iii. 3, 36, 40; iii. 4, 15, 53, 85; v. 2, 2; *Miles* 1014, 1401; *Most.* iii. 2, 79; *Poen.* i. 1, 60; *Rud.* ii. 4, 23. *sinam*; see n. v. 21. *Iturus sum* is the reading of all the MSS. *Weise* has *ne* for last *neque*, which does not improve either sense or metre; *Bothe*, *Iturus's domum?* R. and *Fleck.*, *Irusum domum* sc. *rursum*; *Uss.*, *I rursum domum*. It is hard to see how any of these emendations can be admitted, consequently the MS. reading has been adopted. The tutor, refusing to go farther, and assuming that his pupil will return with him, says, "I am going home."

145. *Omitte* (me); "leave me alone"; cp. *As.* 571; *Cas.* iii. 6, 22; *Miles* 1337; *Ter.*, *Ad.* ii. 1, 18; *Eun.* iv. 6, 27; *Phorm.* iii. 2, 2. *caue malo*; a threat, "beware of mischief"; cp. *Cas.* ii. 6, 59; *Pers.* v. 2, 59. *Quid caue malo?* The tutor repeats *Pist.*'s threat in the form of a question; cp. vv. 112, 570; *Capt.* 1001; *Cas.* ii. 8, 18, 20; iii. 1, 4, 5; iii. 5, 37, 41; *Miles* 316; *Ter.*, *Phorm.* v. 8, 13.

146. *aetas*; see n. v. 54. *magisterio*; cp. *Most.* i. 32.

147. **barathrum**; found also in *Cure.* 122; *Rud.* ii. 7, 12; *Lucret.* vi. 606, in a sense somewhat different. It may have reference to the pit at Athens into which malefactors were thrown, or more probably the sentiment here is the same as that of *Agamem.*, τότε μοι χάνοι εὐρέϊα χθών, *Hom.*, *Il.* iv. 182; and of *Dido.*, *Sed mihi vel tellus optem prius ima dehiscat*, *Virg.*, *Aen.* iv. 24; and of *Turnus*, *Aen.* x. 675. **usurpem**; "would I avail myself of"; *cp.* *Cas.* iii. 5, 11; *Trin.* 846.

148. **nimio multo plus**; for *nimio* see n. v. 71; for *multo*, n. v. 6, and *cp.* v. 669; *Stich.* 339.

149. **Uixisse nimio satiust . . . quam uiuere**; "dead than living"; see n. v. 71; *cp.* vv. 186, 189, 243, 615; *Capt.* 281-2; *Trin.* 52, 56, 773, 1075.

150. **discipulum**; *cp.* vv. 151, 162; *Aul.* 407.

151. *Guyet* and *Uss.* consider this line spurious. *Herm.* has *Nil mihi, &c.*, omitting *esse iam*. *Weise* writes *tam* for *eam*, an emend. of *Bothe*, *R.*, *Fleck.*, *Nil moro.*, &c., omitting *iam*. **Nihil moror**; "I do not at all wish"; *cp.* vv. 986, 1069, 1188; *Cist.* ii. 3, 79; v. 5; *Epid.* v. 2, 21; *Most.* iii. 2, 59; *Cas.* iii. 2, 15; iii. 6, 33; *Trin.* 297, 337; *Truc.* iv. 3, 18; *Poen.* v. 4, 118. **plenos sanguinis**=*auimosos* or *fervidos*, *Weise*, "spirited, passionate"; *cp.* *Merc.* iii. 2, 7.

152. **adflctat**; "is harassing"; *cp.* *Aul.* 624; *Merc.* iii. 4, 63; *Miles* 1032. **uaciuom**=*vacuum*. This is the reading in *B*; *cp.* *Cas.* 29; iii. 4, 6 (*Weise*); *Ter.*, *Heaut.* 90 (*Weise*). In *Trin.* 11 (*Wagn.*), and in *Pseud.* 469 (*Fleck.*), we have *uociras*. *Munro*, followed by *Wagn.*, holds, on the authority of some of the older inscriptions, that the latter is the older form; also *Ritschl*, see *Plant.*, *Exc.* iii. 18, note. If this is so, it may be taken as an exception to the general tendency of the Latin tongue; but notwithstanding so good authority, there are fair reasons to doubt it.

153. **Linus**; musician and poet, son of *Apollo*; he taught *Hercules* music, by whom he was killed with the lyre for finding fault with his pupil's performance; see *Virg.*, *Bucol.* iv. 56.

154. **Phoenix**; preceptor of *Achilles*, whom he accompanied to *Troy*, and is said to have reported his death to his father, *Peleus*; of this latter statement we have nothing in *Homer*, which some think was probably made by *Arctinus*, who lived in the early part of the eighth century *B.C.*, in his poem, the *Aethiopis*; see *Hom.*, *Il.* ix. 168, 223, 432, 607, 621, 659, 690, and *Cic.*, *de Or.* iii. 15, 57. **factis**; see n. v. 62. **fuam**=*futurus sim*, *Uss.*; *cp.* v. 1029; *Amph.* 978; *Aul.* 231; *Miles* 299, 492; *Merc.* v. 2, 3; *Capt.* 430; *Poen.* v. 2, 125; *Trin.* 267, 594; *Truc.* iv. 1, 11; *Pers.* 53; *Epid.* iv. 2, 14; v. 1, 13; *Ter.*, *Hec.* iv. 3, 4, and in a fragment of the "*Hectoris Lytra*," of *Ennius*.

156. **Satis historiarumst**; "there is enough of your stories"; much the same sense in *Cic.*, *Att.* ii. 8, 1. **vereri perdidit**; "is dead to shame"; *cp.* *Cure.* 28; *Hor.*, *Ep.* i. 19, 9; *Cic.*, *Fam.* vi. 3; *Tusc.* i. 26; *Fin.* ii. 27; *Liv.* i. 14, 30; ii. 48; xxi. 39.

157. **Conpendium**; "a saving, gain." **comp. fecisti**; "you gained"; *cp.* v. 181; *As.* 305; *Capt.* 960; *Cas.* iii. 1, 3-5; *Miles* 781; *Most.* 57; *Pers.* iv. 3, 2; *Pseud.* 605, 1141; *Rud.* i. 2, 90; *Stich.* 194; *Truc.* ii. 4, 26; *Poen.* i. 2, 141. *Pacuvius* (*Hermiona*) has *compendi facere*. **edepol**=*pol*; see n. v. 35. An abbreviation either of *me deus pol*, or of *per aedem pol*; see vv. 164, 215, 251, 290, 318. **haud**; see n. v. 15. **aetati**; see n. v. 54.

159. **Occisus est**; cp. v. 678; Capt. 531; Cas. iii. 5, 74; Miles 172; Men. iii. 2, 46; Pseud. 423, and cp. v. 482. **Ecquid**; see n. v. 2. in *mentemst*, for *in mente*; cp. Amph. 177, 703.

162. **nimio**; see n. v. 71 and 120. **discipulus**; see n. v. 150.

164. **Edepol**; see n. v. 157. **fecisti furtum malum**; "you committed a wicked piece of roguery." in *aetatem*; "for your age"; see n. v. 51.

165. **istaec flagitia**; "these scandals"; cp. vv. 373, 495; Men. v. 1, 19, 21, 35, 38, 39.

167. **Orationis**; see n. v. 35.

168. **Erilis patria**; "country of my master"; cp. vv. 230, 348, 363, 926; Aul. 267, 580; As. 648; Amph. 1085; Capt. 199; Cist. ii. 3, 8; iv. 2, 84; Epid. 18; i. 2, 61; Men. v. 6, 1; Miles 114, 122, 271, 337, 416, 458, 470, 481, 508, 549; Most. i. 1, 3, 20, 79; ii. 1, 2; Pseud. 395, 413, 673; Pers. ii. 2, 11; Poen. i. 2, 7; Trin. 602; Truc. ii. 2, 42; iii. 2, 1; Stich. 650; cp. also Stich. 649, &c.

169. in **Ephesum**; for use of preposition, cp. vv. 232, 233, 246, 351, 385, 592, 772; Cure. 341, 562; Epid. iv. 1, 17, 18; Men. 49; Miles 113, 384; Most. 63; Pseud. 1098; Poen. 87, 94; iv. 2, 74; Trin. 1103, and Cic., Att. vii. 3.

170. **uicine Apollo**; cp. Merc. iv. 1, 10, 12, and Aristoph., Vesp. 875. Altars of Apollo were placed before the entrance to Greek and Roman houses, and near the stage in ancient theatres, which was supposed to represent them; cp. Aul. 598; Most. v. 2, 30; Ter., And. iv. 3, 11; Heaut. v. 2, 22.

171. **venero**=*veneror*; "I implore"; cp. Truc. ii. 5, 29.

172. **sinas**; see n. v. 21.

174. **quem ad**; for anastrophe of prepositions cp. vv. 125, 193, 655, 695, 1028; As. 118, 394; Amph. 1009; Epid. ii. 1, 5; Cure. 466; Cas. ii. 2, 13; Miles 1047; Poen. 13.

175. **super**; upon, "about"; cp. vv. 364, 563, 608; Miles 1212; Most. iii. 2, 39; Cist. iv. 1, 7. *quid nuncias super anu?* Cas. ii. 3, 38; also Cic., Att. xvi. 6, 1.

176. **Mirumst**; cp. Miles 321, 354. **quaesere**=*quaerere*, but only in etymology; it is an older form of latter, but has seldom its meaning in Plautus; cp. vv. 742, 1009, 1015; Amph. 713, 1037 (Uss.); Aul. 603; Capt. 339, 741, 1020; Cas. ii. 6, 37, 44; Cure. 432, 628; Men. v. 2, 126; Rud. ii. 6, 15; iii. 2, 15; iv. 7, 30; also Cic., Arch. ii. Plautus uses *quaerere* with accus. or abl. with preposition in its usual sense, "to seek," or "enquire"; cp. Cure. 380, 383, 390, 404, 406-7, 411, 417, 419; Miles 1381-2, 1386; Most. v. 2, 12; Pseud. 23, 1141, but not with *ut* in the sense "to ask or entreat," as here. Festus quotes two passages from Ennius to show that *quaesere* had the meaning of *quaerere*, "ducit me uxorem liberorum sibi quaesendum gratia"; also "liberum quaesendum causa familiae matrem tuae"; and "nautisque mari quaesentibus vitam." There is no instance of this meaning of *quaesere* in Plautus, except Amph. 1037 given by Uss., which has been patched up by Acidalius and others from a quotation of Nonius; but see Merc. iv. 1, 12; "Deos quaeso ut" (Naevius). And it ought to be noted that in Capt. 389, where the phrase of Ennius is used, Pl. has *quaerundorum*.

178. **uadatum**; may be translated "bound." *radari* in active sense always said of the plaintiff and defendant, never of the *caedes* or sureties; cp. *Curc.* 162. **adlines**; cp. *Capt.* 265; *Men.* v. 1, 30.

179. **Pro di immortales**; seems to be here an exclamation of wonder; cp. v. 241; *Capt.* 697, 891; *Men.* v. 7, 12; v. 9, 3. **conspicor**; "I espy"; cp. vv. 276, 666.

181. **Conpendi**; see n. v. 157. **verba multa iam faciam tibi**; "I shall at once make many words of a saving for you"; "I shall save you the trouble of a long speech"; cp. *Truc.* ii. 4, 54.

182. **ego credo tibi**; "I have confidence in you."

183. **Hospitium**; cp. *Miles* 676; *Cic.*, *Att.* ii. 16, 4. **cena**; see n. v. 78. **pollicere**; cp. v. 636; *Epid.* iii. 1, 12; *Most.* v. 2, 21, 23; *Pers.* 47; *Cic.*, *Fam.* v. 8; *Cas.* iii. 2, 21; *Ter.*, *Heaut.* ii. 3, 88.

184. **Peregre**; "from abroad"; cp. v. 537; *Amph.* 357; *Epid.* i. 2, 23; iv. 1, 9; *Most.* ii. 1, 6, 27; iii. 1, 79; iii. 2, 54, 119; iv. 4, 12; v. 2, 2, 8; *Trin.* 423, 997; *Stich.* 585; "to a foreign land"; *Most.* 24; iv. 3, 18; *Cas.*, *Prol.* 62; i. 5; *Cist.* ii. 3, 37; *Trin.* 149; "in a foreign land"; *Amph.*, *Prol.* 5, 348; *Trin.* 596; *Pseud.* 51; *Pers.* 30. There seems to be no good MS. authority for reading *peregrī* in last sense. **venturum adnuo**; "I agree to come"; for omission of *me*, see *Madv.*, G. L. 401.

186. **Uiuit**; "He is living"; see n. v. 149. **Nempe** (*nam-pe*), refers to *uiuit*: cp. v. 686; *As.* 336; *Cas.* ii. 3, 19; iii. 4, 9; *Miles* 16; *Men.* iii. 3, 12; *Pseud.* 1169; *Trin.* 328, 1076. **recte valet**? "Of course, he is right well"; cp. vv. 189-90; *Trin.* 50-52, 773, 1075; *Pers.* iv. 3, 42; *Amph.* 1119; *Miles* 1340; and *Ter.*, *Heaut.* iii. 1, 21; also *Brut.* apud *Cic.* *Fam.* xi. 23.

187. **Istuc**; see n. v. 73. **percontarier**; cp. v. 576; *Cas.* iii. 3, 8; *Trin.* 1077.

188. **Qui**; see n. v. 51. **Nullus plus**; sc. *scire potest*, "No one better"; cp. *Cist.* iv. 2, 42.

189. *Bent.*, *W.*, *R.*, and *Fleck.* leave out *ille* and *recte* here. *Uss.* retains *ille* but omits *recte*, and says, after a further examination of the passage, that he has no doubt that *virī* ought to be omitted and *recte* retained, though he does not make the change in his text; this, however, is the reading of *Bothe* and *Lamb.*, except that the latter omits *si*. *Gronov.* and *Spengel* follow the MSS.; *Goetz* omits *uiuit*. There is no valid reason whatever for omitting parts of the reading of the MSS. **uiuit**; see n. v. 149. **recte et valet** are to be taken together; see n. v. 186. There is no objection to the displacement of *et*, for we have only to open the *Epodes* of *Horace* to see numerous instances of it; see *Madv.*, G. L. 474 *d*. But the laws of metre were more exacting in his case than in that of *Plautus*, and what the exigencies of the verse obliged the one to do the other did for effect, which is still an important element in comedy, and was more so in that of the ancients. "ill' amat, vivit, rect' ét valét," chime in well with the ideas expressed.

190. **ualet**; see n. v. 186. **moribundus**; "dying."

191. **Animast amica amanti**; "a mistress is the life of a lover"; see *Merc.* v. 4, 12. The alliteration in these three words ought to be noted, and that they only express in another form the same sentiment as "amat, uiuit, recte et valet" in v. 189. In next

line *si* and *nullus* are repeated, and in this and next v. *est* is repeated five times. *nullus est*; see n. v. 88.

192. *res nulla*; see n. v. 88. *res*=*res familiaris*: "property." *nequam*; "worthless."

193. *super*; see n. v. 174 and 175.

194. *Egone ut*; see *Madv.*, G. L. 353 obs.; cp. vv. 372, 639, 838; *Aul.* 682; *As.* 875; *Curc.* 616; *Men.* iv. 3, 9; *Most.* iv. 4, 25; *Pers.* i. 3, 52; *Rud.* iv. 7, 18; *Truc.* ii. 4, 90; iv. 2, 49; *Trin.* 750. *quod*, is the relative, answering to *id* in next v., and is required from the fact that *adtingisset* is trans. *illo*; see *sodali* v. 185. The verb here implies that the nuncius either explained the purport of his missive, or was charged with something else which required oral explanation.

195. *Non*; to be taken with *inpetratum*. This and preceding v. follow the regular Latin construction, and might have been written by Cicero himself. *Pist.* says, "Could it have been possible that I should have failed to accomplish for him, on his arrival, what his messenger intimated?"

196. *mauellem*; the protasis to this is contained in *ut redderem*, vv. 194-5. *Acherunticas*; cp. *Merc.* ii. 2, 19; *Miles* 627.

197. *Eho*; only in Pl. and Ter.; see *heus*, used in calling to a person; cp. vv. 441, 798, 1148; *Cas.* ii. 3, 24; iii. 1, 8; *Cist.* 69; ii. 3, 58; *Epid.* iii. 4, 73; *Capt.* 617; *Most.* 3, 2, 157; iv. 1, 44; *Trin.* 55, 934, 942-3, 986; *Merc.* i. 2, 80; ii. 3, 58; v. 2, 109; *Miles* 301; *Ter.*, *And.* i. 1, 61; iv. 1, 42; iv. 2, 27; iv. 4, 9, 27, 52; v. 2, 11; *Men.* ii. 3, 83. *Samiam quidem*; "yes, the Samian"; cp. vv. 217, 469.

198. *quaeso*; "I beg," "pray"; always separated from the construction of the sentence, as *amabo* and *obsecro*, and with nearly the same meaning; cp. vv. 740, 993; *Amph.* 496; *Aul.* 391, 610; *As.* 372, 589, 676, 728; *Capt.* 431, 565; *Curc.* 392; *Cas.* ii. 8, 59; iv. 4, 31; *Most.* 34; ii. 1, 29; iii. 2, 150; v. 2, 47, 50, 55; *Miles* 399, 496, 568, 1253, 1305-6, 1311, 1334; *Pers.* iv. 6, 6; *Pseud.* 22, 1317; *Poen.* iii. 5, 40; v. 2, 80; *Rud.* ii. 6, 26; iv. 4, 9; *Truc.* ii. 1, 27; ii. 8, 5; *Trin.* 986; *Hor.*, *Sat.* i. 10, 51. *tractet*; as in *Cas.* iv. 4, 31, 32. *indiligens*; cp. *Most.* i. 2, 21, 26; *Ter.*, *Ad.* iv. 5, 50; "carelessly."

199. *ut*; see n. v. 128; also cp. vv. 790, 871, 1201; *Rud.*, *Prol.* 12; i. 2, 66, 85; ii. 2, 6; iii. 6, 31, 33; v. 2, 17; *Truc.* ii. 2, 15, 43; ii. 4, 3; ii. 7, 27; iv. 3, 50; *Trin.* 913; *Stich.* 112-3, 465-6. As to mood of dependent verb, see n. v. 9. *confringi*; "to be broken in pieces"; cp. *Most.* 105. *uas Samium*; inexpensive earthenware, easily smashed; cp. *Capt.* 290; *Men.* i. 2, 65; *Stich.* 694; *Cic.*, *Mur.* 36. The slave plays upon the name *Pist.* has given the sister.

200. *Iamne ut soles*? "What now, your old habit?" cp. *Aul.* 36, 811; *Cas.* iii. 5, 89; *Truc.* ii. 4, 17; iii. 2, 27; *Ter.*, *Phorm.* v. 3, 1. *Dic*; for mood of dependent verb, see n. v. 9. *obsecro*; see n. v. 99.

201. *modo*; "a little while ago"; cp. vv. 632, 693; *As.* 918; *Cas.* ii. 6, 27; iii. 5, 5, 31; *Merc.* i. 2, 66; *Ter.*, *And.* i. 2, 2; iii. 5, 7; *Phorm.* i. 2, 43, 45; *Hec.* i. 2, 1.

202. *Ut*; see n. v. 128 and 199. *istuc*; see n. v. 73. *lepidum*; see n. v. 79. *proxime viciniae*. This is the reading of C, Charisius, R., Fleck., and Uss.

proximae viciniae of BD, Lamb., Bothe, Dousa, W., and Goetz; the same phrase occurs in Most. v. 1, 14, where all the MSS. read *proxima*. In Miles 273, B only has *proxime*, which Brix and Tyrrell reject for *proximae*, the reading of A and C; R. would read *proxime* in both passages. I have no doubt that the correct reading here is *proximae viciniae* for *proxime*, as an adverb of place is seldom used by Pl. or Ter., and its construction in good Latin writers is generally with an accus., or preposition and its case. Besides, *viciniae* could not be taken as a part. gen., and would have to be construed as a loc. case in a sort of apposition to *proxime*. The words in the text have exactly the same meaning as *in proximo*, Miles 264, 301, 319, 366, except that there is a little more emphasis. The idea is generally expressed by an adv. of place or a preposition with a case of *proximum*, or the preposition and *prox.* are omitted and *viciniae* used with adv. as a part. gen. or loc. case. The adv., adj., and subst. together are only found in Miles 273. The preposition is never used with *vicinia*, and never omitted with *proximum*; but as *vicinia* could be used without the prep., either with or without the adj., in the first an abl., in the latter a loc., the adj. was made to conform to the case of the subst., and both put in loc. This view is supported partly by grammar, and what is more important in the language of Plautus by the usage of every-day speech, on which its rules are founded. Grammar also shows that some substantives, or neut. adjectives used as such, have not the same meaning with a preposition in abl. as without it. And this is so in this case; *in proximo* is not the equivalent of *proximo*, and much less is it its equivalent where defining a substantive. The preposition, therefore, not being required, the sympathy of similar sounds, and all but identity in meaning of the abl. and loc. cases, drew both words together, and out of two synonymous phrases formed one which contained both. In Most. v. 1, 14, we have in fact this phrase in abl. without the preposition, where *vicinia* has yielded in case to *proxima*. In addition to the passages referred to cp. Aul. 164, 282; Cure. 15; Cas. ii. 1, 2; ii. 2, 1; iii. 2, 9; iii. 5, 67; v. 4, 41; Cist. 101; iv. 2, 87; Epid. 70; Men. v. 2, 39; Merc. ii. 4, 7; Stich. 612; Ter., And. i. 1, 43; Phorm. i. 2, 45; Heec. i. 2, 49; iii. 2, 6; Heaut. i. 1, 2, 4; Most. iii. 1, 130, 136; iv. 3, 38; Miles 472; Cic., Att. ii. 14; Cat. ii. 10, 21. The translation, "She lives next door."

203. **Et quidnam**; there is no necessity here for *Fequidnam*, the emendation of Pius. The *et* is but faintly pronounced, and does not cause any harshness of sound; besides, the meaning is sufficiently clear without the change. This is the reading of all the MSS. The slave is interrupted in his enquiries about the sister, but on hearing that she has been found, and lives so convenient, proceeds to question Pist. earnestly about her feelings to his master. Cic. uses *et* in a question of this sort; see Pro Man. 42; Pro Mil. 33; and so does Virg.; see Aen. i. 48.

204. **Immo**; see n. v. 144. **Papae**; an exclamation of wonder; "Do you tell me so"! cp. Epid. 52; Stich. 425.

205. **Immo**; see preced. n. **ut**; see n. v. 128 and 199. **eam**; emend. of Acidalius for *cum* of MSS.; for whole phrase cp. Cure. 59; Merc. ii. 3, 18; Trin. 811; Ter., And. v. 2, 12; Ad. iv. 5, 22; also Cic. N.D. i. 82; Div. ii. 23; Off. ii. 25; de Orat. i. 79; R., Am. 17, 49. The interrogative mark after *cradis* is an emend. of Gronov. "Nay, what do you suppose are her feelings"? "Distractedly in love she longs for him." **misere**; cp. v. 929; Cist. i. 2, 12; iv. 2, 21; Ter., And. iii. 2, 40; Ad. iv. 5, 33; Heaut. i. 2, 16.

206. *Scitum istuc*; "that's fine." *Scitum*; cp. *Amph.* 284; *Cas.* iii. 1, 8, 11; *Merc.* iv. 4, 15, 17; *Rud.* ii. 7, 7; iv. 1, 3; *Stich.* 184. *istuc*; see n. v. 73. *Immo*; see n. v. 144. *hem*; *Weise* has generally *hem* throughout. *Wagn.*, *Uss.*, and *Tyrrell*, on the authority of *Charisius* and *Ribbeck*, recognise two particles, *hem* and *em*, with meanings different. *R.* and *Fleck.* appear to do so too, but always write *en* for *em*. All three forms are found in the older MSS. Editors, however, are not agreed about their meaning; one tells us that *em* should be used with imperatives, and constantly betokens the infliction of a blow, while another assigns the same office to *hem*. *Hem*, *em*, and *en* were in *Plautus* demonstrative particles. There is no doubt about the reading here, but *Bothe*, followed by *Weise* and *Uss.*, has transferred the word to *Chrysalus*. *R.* and *Fleck.* have *en*; *Goetz* *em*. The meaning is "look here," "see"; cp. *Aul.* 804; *As.* 428, 442, 871; *Capt.* 625, 1001; *Cure.* 121, 129, 195, 624; *Most.* i. 4, 20; iii. 2, 97, 118; iv. 3, 17; iv. 4, 8; *Trin.* 1069. In *As.* 428, *Cure.* 195, 624, it indicates the infliction of a blow. In the seven plays referred to here, including the *Bacchides*, I have found twenty-three instances of *em*, in one of which a blow appears to be indicated. In *Most.* 9 we have *en* where a blow has been given, but this particle is very rare in *Plautus*. In sixteen of the plays, excluding the *Poen.*, *Pers.*, *Rud.*, and *Truc.*, I have found thirty-two instances of *em* or *hem* with a demonstrative or emphatic word following, thirteen in questions, twelve with *dat.* sometimes accompanied by an *accus.*, eight indicating a blow, four with an *imper.*, three with *accus.*, three where it is used absolutely, and one with *vocat.* I believe *Plautus* used both as demonstratives, and that they bear the same relation to each other as *is* and *hic*, of which they are old *accus.* Even in the MS. B *hem* is the more frequent; and this is to be expected, for *hic* is more of a demon. than *is*, nor can I find any instances of its use as a mere exclamation of joy or sorrow; hence it appears to me equally reasonable to make *hic*, *heii*, *his*, or *hiis*, *heis* conform to *ii*, *eii*, *iis*, *eis*, *eis*, as to refuse to admit *hem* of the older MSS. Of the sixteen instances of *hem*, the reading of B, given above, there are five with a question, four with demons. or emphatic word following, three indicating the infliction of a blow, three with *dat.*, one with *imper.*

207. *Umquam*; see n. v. 119. *intermittit*; cp. *Cic.*, *Att.* ix. 14; *Caes.*, B. G. vii. 36; *Ter.*, *Ad.* iii. 1, 6-7. *tempus*; *accus.* *quin*; cp. *Most.* i. 2, 63-4; ii. 2, 5; *Men.* ii. 1, 28; *Trin.* 341, 640, 730.

208. *R.*, *Fleck.*, and *Uss.*, following *Bothe*, *Herm.*, and *Bent.*, read *melior* here and omit *bacchis* of the MSS.; but the phrase *tanto melior*, in the few instances in which it occurs in *Plautus*, always refers to the person addressed, and must be taken in second *pers.*, as in *Truc.* v. 61; see also *Men.* ii. 3, 84. It can have no reference to *Pist.*, and if admitted at all is an apostrophe addressed to the sister, hence "*Bacchis*" ought to be retained, but this the exigencies of the metre will scarcely allow. *Weise* retains "*Bacchis*," but omits the second *hercle*. Though the *v.* might be scanned with "*Bacchis*," in deference to the authorities I do not insert it. The reading of the text is that of the MSS., except the omission of *Bacchis*, and the sense is fully in accord with the language of *Chrysalus* throughout the whole scene; *Chrysalus* knows nothing of "the Samian," and takes no notice of this epithet when used by the young man, except for the purpose of ridicule, but always calls the sister *Bacchis*. He has a suspicion that *Pist.* himself is in love with her, as is shown by his language when he first met him, and by his questions and remarks on the replies he received; and this suspicion is

increased by the strong language the young man uses in regard to 'the feelings of the sister towards his friend. The pedagogue also, who is in ignorance of the second sister, by his action in behalf of his pupil confirms it, till ultimately Pist. himself, to allay the wrath of his friend, and to prove his own fidelity in executing the commission entrusted to him, brings Mnesil. to see the two sisters for himself. Chrysalus, therefore, getting tired with Pist.'s account of the sister's distraction for his master, interrupts him; for seeing that she longs so much for Mnesil., he makes it appear that his assistance is not required. **Tanto** = *tantulo*, with a pun, the term used by Pist., whose meaning is changed, the slave referring it to the sister's supposed state of feeling expressed in the previous lines; ep. Cic., Pro R. Am. 45; Hor., S. i. 59; but Cicero uses *tantum* itself in this sense (see Man. vi. 14), and so does Cæsar. **hercle**; a form of asseveration often met with. The most approved texts of Plautus go to show that it was used only by men. The slave is speaking in jest, as Pist. says he is in the habit of doing. He has full power of disposing of the sister, knowing that she will readily follow the Philippeans which he has secured from the money of the old man, for which his young master and himself had been sent to Ephesus. **Immo**; see n. v. 144. **Immo hercle abiero Potius**; "Nay! upon my faith, I would rather go." The slave repeats Pist.'s *immo*, so often reiterated (ep. Cure. 7) in ridicule. **abiero**; ep. vv. 770, 835, 1062; Aul. 562, 648, 658; Capt. 293, 341, 495; As. 325; Epid. iii. 4, 82; Ter., Ad. i. 2, 47; see Madv., G. L. 340 obs. 4.

210. **erus**; all editors have, against the authority of the MSS., adopted *res*, the emend. of Bothe. It is not *res* and *actor* that are contrasted, but *erus* and *actor*, for *odio* cannot be referred to *res*, to which, if admitted, it must be applied; *res* would refer to his master's business mentioned in preced. v., while *actor* would have to be translated "agent," a meaning which would be inconsistent with the mention of Epidicus and Pelliö in following vv. The slave calls Pist. an actor for the reasons stated in preceding sentence, and the introduction of Pelliö shows that he considers him a bad one. "My master does not wound my feelings with his importunity, but an actor does." He takes no notice of *rem bene gestam*, but at the mention of *eri* takes up that word and proceeds to give a reason for his unwillingness to listen. **actor**, is the general term for an actor or performer; ep. Hor., A. P. 193, and so in Cicero. We have "histrion" in Truc. v. 39, six times in Prol. Amph., and once Prol. Capt. In the Prologues to some of the plays of Terence the word in the text appears sometimes to have the meaning of "speaker" or "performer" rather than that of "actor," in a professional sense. **cor**; "feelings"; ep. v. 248; Miles 617, 786. **odio**; "importunity"; ep. As. 443, 912; Miles 743; Rud. iv. 3, 10; Merc., Prol. 80; Trin. 632. **sauciat**; see n. v. 62.

211. Passing from the actor to the play he continues. Plautus has been censured for making the slave speak in this v. in the character of the poet, but this is not so, for he only speaks for himself. **Etiam**; emphasizes Epidicum, which depends on *specto. fabulam*; in this sense occurs Amph., Prol. 15, 94; As., Prol. 7, 10; Capt., Prol. 52, 54, and 1024; Cas., Prol. 6, 8, 12, 17, 84; Men., Prol. 72; Most. v. 2, 59; Pseud., Prol. 2, 1334; Trin., Prol. 16, 18, 21.

212. **Nullam**; agrees in case with *fabulam*, attracted to rel. clause, and in apposition to Epidicum. "Even of the Epidicus, a play which I love equally as I love myself, none at all, if Pelliö acts, I am an equally unwilling spectator." **Epidicum**, is emphatic, and is, in fact, the logical subject of the sentence. The use of *nullus* in this sense is

frequent in Plautus and Terence; see passages cited n. v. 88. and particularly Cas. ii. 4, 26; iv. 2, 16; also Cic., Phil. v. 7; xiii. 10; Rep. iii. 35; Leg. ii. 6; Agr. ii. 30, 32; Off. iii. 14; Liv. iv. 3; Hor., S. i. 6, 10. **agit**; in this sense Amph., ProL. 94; Capt., ProL. 52, 62; Cas., ProL. 17; Men., ProL. 72-3; Most. v. 2, 59. **Pellio**; the reading of the MSS., which W., Goetz, and Uss. have followed; Gulielmius, Bothe, R., and Fleck. have Pollio.

213. **Bachis**; se. the sister. **etiam**; see n. v. 125. **fortis**; has not here or elsewhere, I think, the meaning of *formosus*, which is the explanation of Nonius; it has rather that of *animosus*, with which it is almost synonymous, except that it is sometimes used to denote physical strength. Cicero uses both words together, with very little difference in meaning; cp. Cic., Mil. 34; de Sen. 20; also the advs. Phil. iv. 2. It ought to be here translated "spirited," full of life and spirit; cp. Miles 10, 1106, 1111; Trin. 1133; Ter., And. ii. 6, 14.

214. Pist. is unwilling that the slave should forget the fact of the existence of the second sister; their names are the same, and he has already said that "just as milk is like milk, the sister is like Bacchis"; so that, while reserving "goddess of love" for his own, and wishing to give all honours to the mistress of his friend, he calls her Juno. Both are connected with love and marriage, and the names are apt enough, but the poet also, by the repetition of similar sounds for effect, *Ni nactus*, &c., makes sound and sense agree. **Venerem**; cp. Virg., Bucol. iii. 68. **hanc**; the sister. **Junonem**; cp. Merc. iv. 1, 24; Cas. ii. 3, 14; ii. 6, 56, applied to Cleostrata, the wife, while Stalino, the husband, calls himself Jupiter. **dicerem**; *ducere*, Pius, Lipsius, Bothe, R., and F., against MSS. and sense; "I should pronounce her," &c.

215. **Edepol**; see n. vv. 35, 157; **ut hanc rem natam esse intellego**; "according as I understand this matter"; cp. Capt. 564; Cas. ii. 5, 35; Truc. v. 70. Bentley and Bothe omit *esse*; Pylades, W., R., and Fleck. have *rem hanc*. I have followed the MSS. and Uss. **ut**; cp. Cist. 5; iv. 2, 52; Cas. ii. 8, 56; Most. iii. 2, 47; Trin. 547; Truc. iv. 3, 1.

217. **Nam**; see n. v. 11. **istoc**; see n. v. 73. This is the reading in BCD and Fleck.; Gronov., Bothe, W., R., and Uss., following FZ, write *istic*, the adv., but it is either the demonst. pron. agreeing with *aurum* or the adv. *istuc* referring to the house of Bacchis. **fortasse** (*forte an sis*); "perhaps." **aurum**; all editors except Gronov. have rejected here, wrongly, I think, the reading of BCD in favour of *auro*, that of FZ. I can see no reason for the change, and therefore *aurum* has been retained; besides, the personal construction is more emphatic and direct than the impersonal, and this is indicated here by *istoc*; cp. Cic., Fam. ii. 6; Inv. ii. 19; Att. vi. 6; also Varro *minus multi opus sunt boves*; Amph. 501; Miles 1061; Ter., And. ii. 1, 37; Cure. 252; Lucret. writes, *Pauca videmus esse opus ad*, &c.; and again, *Materies opus est*, iii. 967; see also Sen., Ep. 94, where *quod* occurs twice as a nom.; cp. also Capt. 159-64, where both constructions are found together. It is not necessary that the thing needed should be always in abl., though this became the usual construction in Latin, for we have *opus est* with infin.; Cic., Att. vii. 8; Fin. v. 6; Off. iii. 32; Ovid, Am. i. 11, 23; Ter., Ad. iv. 4, 17; Miles 636; and *accus.* with infin. Lucret. above, v. 984; Cic., Off. iii. 11; Lael. 14; Fam. i. 9, 25; Ter., Phorm. iii. 3, 27; iv. 2, 3; Heaut. v. 1, 20; Capt. 553; Hor., S. i. 9, 16; Merc. v. 2, 75; other passages might be collected from Cicero. Livy has gen. case; see v

52; xxii. 51; and Plautus himself a verb in subj. with or without *ut*: ep. Merc. v. 4, 41; and even the accus. case; in Ter. Heaut. v. 1, 68 we have the supine. The great variety of construction with *opus est* and the twelve instances of the use of nom. given above, together with the authority of the MSS., fully warrant, I think, the reading in the text. **Philippeo**, dat. or abl., *nummo*, to be supplied; ep. As. 152; Curc. 140; Poen. i. 1, 37; iii. 4, 3; Trin. 152. Just as we can call a "penny," a "shilling," a "florin," a "crown," a "sovereign" a coin, so the Romans said *nummus*, though the coin indicated might be brass, silver, or gold, for in the time of Plautus there was no Roman coin called *nummus*, hence when this term occurs the particular one meant must be gathered from the context. The *nummus* mentioned so often in Plautus could not be the *nummus sestertius*, the name of a coin, which was of silver; for in that case he never could have written *Philippi nummi*, which is frequently found, nor *Philippeo (nummo)* in the text, seeing that they were of gold. The fact that *sestertius*, which is only an adj., usurped the place of *nummus*, goes to show that it was never the name of any particular coin. The *denarius* and the Greek *drachma* were in circulation among the Romans in the time of Plautus. What is stated above is confirmed by Poen. i. 37, where we have "aurei trecenti nummi Philippi." In sing. and pl., without an epithet, it can often be rendered "coin" or "money," and in Plautus it is generally applied to Greek pieces of money, but not always. In the present passage a single coin, "a Philip," is meant—a sense which would be impossible were the reading of FZ adopted, for the parasite, v. 591, and the soldier, v. 877, demand two hundred, and I submit the words here can have no other meaning. The v. ought to be rendered, "For perhaps this gold is needed;" or, "For perhaps gold is required there." Pist., "For the Philippean coin, at all events, it is;" or, "Yes, the Philippean coin is required." Though Pist. has already been informed of the demands of the soldier by Bacchis, he makes no mention of the amount required, but only hints that as a Philip needs to be of gold, so this is the sort of coin wanted. It ought to be noted that *istoc fortasse* is answered by *Philippeo quidem*; ep. Cic., Or. 62. With regard to the value of a Philip there appears to be no agreement amongst either lexicographers or editors. It will be observed that *nummus* is the general term for a coin in Latin, and that coined money was generally computed in *drachmae* at Athens. Therefore the coin mentioned here was a gold piece the weight of two *drachmae*, worth rather more than 15s. 3d. English currency in Greece at the time the writers of the New Comedy flourished, and in England at the present day, owing to the depreciation in the value of silver in comparison with gold, it would be equal in value to a much larger sum—more than 20s. Smith, *Dictionary of Antiquities*, gives the value at 16s. 3d., and Wagner, in a note in the *Trinummus*, says that it was worth 15s. It was the most valuable coin in circulation.

218. The slave, after addressing two lines to his master in his absence, turns to Pist., but getting no satisfactory reply proceeds, using the same construction with which he had commenced. *eo*, refers to (*eo*) *invento*, v. 216. *fortasse*; see n. preced. v. iam; emphatic, "just now." *Immo*; see n. v. 144. *prius se. quam iam*.

219. *Nam*; see n. v. 11. *iam*; see n. v. 45. The MSS. and Gronov. give the words *et miles quidem* to Pist.; Lamb., Guliel., Dousa, Bentley, W., R., Fleck., and Uss. assign them to Chrysalus, for no other reason apparently than that they object to the repetition of *miles*, for we have no proof that Plautus did not assign them to the former. But the change of speakers, inadmissible for other reasons, destroys the effect of the relative clause, and assumes ignorance on the part of the slave of a particular branch of

his master's affairs, in which we see he is well versed ; he knows about the sister, and of the letter having been sent to Pist. to try to find her ; and on his arrival in Athens he wishes to avoid the old man, lest he should be obliged to make any disclosures about the gold before meeting with Pist., so that there can be no doubt that he knew of the existence of the soldier and of his claim on the sister. This being so, his question, as the editors put it, is quite unnecessary and gratuitous, if not absurd. With the reading of the text cp. Cic., Cat. i. 3, Rab. 8, Agr. ii. 31 ; Ovid, Met. ii. 179 ; also Ter., Heaut. v. 2, 24. Trans., "For a soldier will arrive here directly, and a soldier indeed, who demands gold for giving up Bacchis"; see also Madv., G. L. 484 c n.q.

220. Bothe has *hinc eriget* here. *hic*, as *huc* in preced. v., refers of course to the house of Bacchis.

221. *atque ita*; I am not sure that the correct reading here was not *itaque*, which Plautus often uses in the sense of *ita* alone, "so" or "thus"; it would improve both sense and metre, but as I have no authority on the point I am unwilling to make the change. The reading of the text can, however, I believe, be defended. *Atque ita* is almost—in meaning to *itaque* in later writers, "and so"; *ita* refers to the preceding words. *ne sit*, as *veniat*, is for an imper. The slave says, "Let him come when he wishes, and so he can cause no delay to me; the gold is ready."

222. *Domi est*, (*aurum*) subject of *est*; cp. vv. 362, 648; Amph. 631; Cas. ii. 3, 8; Cist. ii. 1, 2; Curc. 681; Merc. ii. 3, 20; Miles 194-5. I have adopted the reading in the text, which is that of the MSS., except that B appears to have *domi st*, to avoid the admission of *mihî* after *metuo*, R.'s emendation, or *neque ego*, that of Bothe, neither of which can be defended.

223. *Dum*; "as long as"; cp. Truc. ii. 1, 23; Rud. ii. 6, 74. This word is an old accus., *diu* is the abl. form, we have also *dias*, and is probably for *dium*, from same root as *dicus*, *dies*. *perfidia* (*perfidus*): cp. *perjurium* (*perjurus*), *perreo*, *perdo*, *perimo*, in all of which, contrary to the general usage of *per* in the composition of Latin words, the meaning of the un-compounded form is entirely changed.

224. *intro*; see n. v. 103. *curabo*; this verb is generally constructed with accus. or dat., or followed by subj. with or without *ut*; here it is intrans.; cp. v. 688-9; Aul. 355; Capt. 125; Sall., Cat. 59, Jug. 46, 57, 60, 99. *intus*; see n. v. 138.

226. *aurarium*; is not, as far as I know, used elsewhere by Plautus.

227. *Philippus*; *Philippum*, the emend. of Bothe, is much less satisfactory than *tulimus*, that of R., which I have adopted. Supposing the objection of Uss., who follows Bothe, that the latter is not a Plautine form (see Curc. 643), is correct, I would not hesitate to read *tetuli*, which R.'s views of the metre prevented him from adopting, in preference to *Philippum*. Fleck., of course, follows R.; Goetz follows Bothe; W. makes no change, but the v. in his text cannot be scanned at all; see n. v. 217; and cp. vv. 269, 591, 863, 874, 877, 914, 929, 964, 993, 1007, 1022, 1046, 1183; Miles 1064; Trin. 959, 965, 1158; Poen. i. 3, 6; iii. 2, 22; iii. 3, 57; iii. 5, 26, 36; Hor., E. ii. 1, 234.

229. *Inde*; here, cannot apply to time or place, and must, therefore, refer to *Philippus*, and this reference will be sufficiently indicated by "thence"; cp. Amph. 425; Miles 711; Ter., Ad. i. 1, 22; Phorm. iv. 3, 76. *al. mach. machinam*; "I shall devise some scheme"; *machinor* is found in Lucret., Cic., Sall., and Livy in this sense; cp. also Cas. ii. 3, 61; ii. 4, 22.

230. **Unde**; refers, of course, to *machinam*, and though it and *Inde* are correlat. in form, they have no connection in sense. The slave, as in *ul. mach. machinam*, is punning on similar sounds; cp. *Cist. ii. 3, 19*; *Miles 686*; *Trin. 218. ecfcic.*; fut. *erili*; see n. v. 168.

231. **foris concrepuit**; that this phrase refers to the noise of doors opening may be seen from *Curc. 20-2, 94, 158, 160*; *Trin. 1124*; see also an excellent note of Professor Tyrrell, *Miles 154*; and cp. v. 611; *Cas. ii. 1, 15*; v. 2, 53; *Most. ii. 2, 74*; v. 1, 14; *Miles 54, 328. Quinam*; *qui*, in a direct question, is seldom a substantive, and in those cases in which it appears to be such one can generally be supplied; see *Madv., G. L. 88*; and cp. *Aul. 342*; *Capt. 827*; *Curc. 141. foras*; see n. v. 93.

232. **in Piraeum**; see n. v. 169. *ecquae*; see n. v. 2.

233. **ex Epheso**; see n. v. 169. *mercatoria*; only here.

234. **Nam**; see n. v. 11. **formidat**; with infin.; cp. v. 432; *Capt. 600*; *Miles 1285*; *Poen. iii. 5, 26*; *Truc. iv. 2, 36*; *Ter., Heaut. iv. 2, 6*; *Cie., Fam. ii. 12, N. D. i. 21*.

235. **desidere**; "to linger"; cp. *Pseud. 1044*; *Ter., Hec. v. 3, 2*.

236. **Extexam**; "I will unravel" sc. fleece, only here. **pulcre**; "finely"; cp. vv. 788, 792, 1064; *Aul. 402*; *Amph. 674*; *Curc. 214, 585*; *Cas. ii. 8, 73*; *Miles 404*; *Men. iii. 2, 7*; *Trin. 138*; *Ter., Phorm. iii. 3, 9*.

237. **Haud**; see n. v. 15. **dormitandumst**; cp. *Epid. i. 2, 59*; *Trin. 981. chryso Chrysalo; he puns on his own name, and speaks of himself in third pers.; cp. n. v. 138. *Chrysalus*, formed on the same notion as *Chrysolopolis*; *Pers. iv. 3, 45*; see also *Capt. 285*.*

239. **Phrxi**; for story of, see *Ovid, Fast. iii. 851-876, Her. xviii. 143. itaque; "and so" *ita* is the reading of the MSS. *Dousa, R., Fleck., and Uss.* have *ita detondebo*; *Bothe, ita tondebo*. I have followed the MSS., *Weise, and Goetz*; with *itaque* cp. *Aul. 403*; *Miles 108, 1410. tondebo*; cp. *Merc. iii. 1, 28. usque ad vivam cutem*; "even to the quick."*

240. *Cp. n. v. 138*.

241. **Pro d. in.**; cp. 179.

242. **Quin**; cp. *Cas. i. 11, 12*; *ii. 4, 6*; *iii. 4, 9*; *iv. 1, 7*; *iv. 4, 35*; *Men. iv. 2, 81*; v. 7, 11; *Most. iii. 1, 41, 44*; *Merc. i. 2, 80-1*; *iv. 3, 25*; *Trin. 118, 291, 802*; *Pers. iii. 1, 69*.

243. **Uuuit, ualet**; see n. vv. 149, 186.

244. **Euax**; "Hurra"; cp. v. 721; *Curc. 98*; *Cas. iv. 4, 14*; *Men. i. 2, 18. adpersisti aquam*; "you have sprinkled water on me" sc. "revived"; cp. *Epid. iv. 1, 32*; *Truc. ii. 4, 15*; see also *Amph. 1074*; *Curc. 312-3*; *Miles 1332*.

245. **Benene usque ualuit?** "Has he continued very well"? cp. *Amph. 672, 708*; *Epid. i. 2, 26*; *Merc. ii. 3, 52*; *Most. ii. 2, 19*; *Pers. 23. Pancratice atque athleticce*; "like a boxer and athlete." **Pancratice**; cp. *Epid. 18*.

246. **Quid hoc, qua causa**; "How is this for the sake of which"? cp. *Ter., Heaut. v. 1, 62*; *Phorm. iv. 1*; see also *Stich. 127. in Ephesum*; see n. v. 169.

248. **cor mi et cerebrum** sc. feeling and understanding; **cor**; see n. v. 62; with **cer.** cp. Hor., S. ii. 3, 75. The words **cor . . . cer. . . fin.** imply sorrow and distress.

249. **ubi. quaque** sc. *ubiquaque*, a form found in *Apul. de Mund.*; the poet Manilius has *quaque*. This is the reading of the MSS., which W. and Uss. follow; *quomque*, the emend. of Lamb., which R. and Fleck. adopt, is inadmissible in the face of all the MSS. It refers to place, but may be rendered "whenever"; see Most. iii. 2, 79.

250. There is a pun here on **hospitem, hostem**.

251. **Quid ita**; see n. v. 85. **obsecro**; see n. v. 99. **hercle**; see n. v. 208. **edepol**; see n. vv. 35, 157. **certo**; "for certain," found only in Cic. and the Comic poets; cp. vv. 434, 1101, 1126; Amph. 707, 1015; Miles 273; Stich. 88; Men. ii. 3, 27; Cas. 55; ii. 6, 3; Epid. i. 44.

252. **Uolc., Sol, Luna**; Camer., Lamb., and Bothe propose to insert *et* here after *Luna*; Guyet transposes and reads *U., Luna, Sol*, which all the editors except Weise have adopted; W. thinks that the final vowel of *Luna* is long, but this is open to doubt, and even if he were correct the verse is bad. Independent of the fact that transposition is the most objectionable method of emendation, it here breaks the sense, for the natural order of ideas would be expressed as the words stand in the text. **dii**; R., Fleck., and Uss. have *di*; Weise and Goetz, *dei*. *Dii*, nom. pl., and **diis**, dat. or abl. pl., are not, of course, Plautine forms of *deus*, but the first of these is not here, I believe, a form of *deus* at all, but of *dīus*, an old nom., which we have in *medius julius*; cp. Cic., Fam. v. 21; Sall., Cat. 35; and *dīi* itself, I think, in Livy viii. 9; Virg. also has *sub dio* (subst.) or *dīvo*; Georg. iii. 435, also Varro, L. L. vii. 3, 88. It is employed by Lucret. i. 22, ii. 172, v. 1387, Virg., Aen. xi. 657, Hor., Sat. i. 2, 32, and Ovid as an adj.—*divinus* or *divus*. *dīci* of the MSS. might, it must be admitted, be a blunder of a copyist, the *di* being repeated from *dī-es*, so that the correct reading would be *dei*, a legitimate form; but even were this granted, the *v.* cannot be scanned without some further change. We know by an examination of inscriptions that the ancients generally wrote *ei* for *i* long, hence *dīci* may be after all a genuine old Latin form. Bothe proposed *diui*. It is no objection to the explanation of *dīi* given here that Plautus does not use it elsewhere, for many words occur in his comedies not to be found in any other writer, and several instances of words used only once or twice by himself might be cited. To call *Dies* a god is, however, quite unusual, unless it may be, perhaps, a translation of the Greek *Homera*; but see Cic., N. D. iii. 17, 44.

253. **inluxere** (*inlucescere*); trans., cp. Amph. 543.

255. **Quid non fecit?** "What has he failed to do"? **quin**; see n. v. 242.

256. **Primumdum**; "first of all, then"; cp. Most. i. 2, 37; ii. 1, 53; Miles 297; Trin. 98. **infitias ire**; Plautus has also *Omnia infitias ire*, Cist. iv. 1, 2, 9; cp. Pseud. 1086; Men. ii. 3, 50; v. 8, 8; Miles 189; Most. iv. 4, 29; Liv. vi. 40. The phrase is generally connected closely with another negative; less emphatic than *negare*. The accus. is to be explained on the same principle as *domum, rus, &c.*, after verbs in which motion is expressed or implied. It is worth observing how cleverly the slave imposes his story on the old man, varying his language in narrating the several incidents, and so impressing his hearer with the firm belief that he is relating to him almost word for word what actually occurred. *Coequit*; *Infit*, v. 262; *infitias ire*;

negare, next v.; *Continuo*; *extemplo*, vv. 258, 260, and again vv. 288, 297, 301, and *ilico*, 300.

257. **triobulum**; a three-obol piece=half a drachma, about $4\frac{1}{2}$ d. of our money, but it is put here for a trifle, a penny. "He asserted that he did not owe you a penny." The Greek form *τριᾶβολον* is found in Aristophanes, Thucydides, and Xenophon, and all the compounds of *ἑββολός*, as names of Greek coins, are written with *ω*. The *o* in Latin is also long, and is wrongly marked short in some Latin dictionaries; cp. Rud. iv. 3, 111; v. 2, 43, 72; v. 3, 11; Poen. i. 2, 171; ii. 17; iv. 2, 46.

258. **Continuo**; appears to have originally contained a notion of the order of successive events, in the narration of which it implies that the one followed the other without a break; hence one verb is found emphasized by *ilico* or *extemplo*, followed by another with *continuo*; cp. vv. 297, 371, 685; Amph. 873; Cist. ii. 1, 10; ii. 3, 35; Epid. ii. 2, 84; iii. 3, 43; iv. 1, 41; Capt. 128. **antiquom**; "old"; cp. Amph. 471; Most. ii. 2, 45; Poen. v. 2, 18 (not exactly the same meaning).

259. **senem**; "aged."

260. **extemplo**; has reference to time; cp. vv. 288, 683; Epid. iii. 2, 25; iii. 3, 43; Cist. i. 3, 31; Capt. 122; Merc., Prol. 61. 67. **sumbolum**; "token"; what it was may be seen from Pseud. 55, 57, 648-9, 716-17, 753, 1092, 1116; cp. vv. 262-3. In this v. and the passages referred to it appears to have been a seal—a square piece of wood or metal, *tessera lignea*, impressed with the image of some one on the wax; but *sumbolum* being a general term, can refer to any token agreed on by two parties which may be easily recognised when presented by a third. The old man does not appear to have lent the gold to his friend at Ephesus, but only entrusted it to him for safety, and therefore he did not require to take any great precautions to ensure its delivery to his son when sent for it. The slave speaks of Mnesil. having been charged with tampering with the seal (vv. 263, 265)—a charge which would lose its force were any other meaning assigned to *sumbolum* than that given here. Besides, in Pseud. 55-56, where a regular bargain is stated to have taken place and money due, the presentation of the seal is at once admitted as evidence of liability to stand by the agreement. Other methods of demanding debts to which Plautus does not refer do not require to be noticed. The word appears to be either mas. or neut. in Plaut.; *tessera hospitalis* (half of which was retained by each party) in Poen. v. 2, 87 is a different thing. In Ter., And. 61; Eun. iii. 4, 2; iii. 5, 59, it means "contributions."

261. **tute**; see n. v. 108.

262. **sumbolum**; see n. v. 260. **infit**; "he begins"; cp. "infit postulare," Plautus; "erigere infit," Lucret. v. 1208. It is used by the poets, except that it is found in Livy i. 23, 28; iii. 71. From the fact that Virg., Aen. xi. 212, has "ita farier infit," and Lucan, Phars. ii. 241, "Fari his vocibus infit," it is not likely that in derivation it has any connection with *fari* itself; cp. also As. 340; Merc. ii. 1, 25; Rud., Prol. 51, 53; Virg., Aen. v. 708; x. 860; xi. 301; xii. 10. A verb of speaking, if not expressed, must always be supplied in infinit. mood. Latin writers generally use *incipit* in the same sense; cp. Virg., Bucol. iii. 58; Hor., S. i. 9, 21; ii. 3, 6; ii. 6, 79; Sall., Jug. 109. Plautus uses *occipio*, generally in perfect, with a verb of saying; cp. Cure. 43; Poen. ii. 24; Stich. 579; Trin. 162, 897.

263. *Adulterinum*; cp. Cic., Off. iii. 23; Sall., Jug. 12. *sumbolum*; see n. v. 260.

265. Uss. considers this v. (which all the editors, including himself, admit) spurious, "nam rebus ceteris" for *praeter cetera* "barbarum est." *rebus ceteris*; must be = *in rebus ceteris*. I do not think that these words can be taken with *aiebat*, and therefore the meaning *praeter cetera* is out of the question, but with *adulterare* in an intransitive sense. Cic. and Ovid have *adult.* in almost the same sense as here, except that it is generally transitive. The v. ought to be rendered, "He asserted that he was making false claims in the other particulars." *eum* sc. Mnesil. The host, according to the slave, does not call Mnesil. a forger in general terms; his words can only be taken as referring to this particular case.

266. Pylades, Bothe, W., R., Fleck., and Goetz have *primum* after *id*, which W. says is found in B; Uss. as in the text; cp. Most. iii. 1, 96.

267. *recuperatores*; commissioners, generally from three to five in number, appointed to settle disputes between Romans and foreigners and in other cases; cp. Rud. v. 1, 2; Cic., Fl. iv. 11; xx. 47, 48; xxi. 49.

269. *Philippum*; see n. vv. 217, 227.

270. *Porro* (πρόρρω); "further"; cp. vv. 741, 1002; Curc. 453; Epid. v. 2, 60; Men. v. 9, 51; Miles 386, 797; Trin. 162, 777, 945; Ter., Heaut. iv. 5, 23, &c. *etiam*; see n. v. 125. *pugnam quam uoluit dare*; "the trick he wished to play"; cp. Pseud. 525; Ter., Eun. v. 2, 60. The sense is much the same in Capt. 580; Epid. iii. 4, 61; Ter., Ad. v. 3, 57.

271. *Etiamne*; see n. v. 125. *quid*, is not here an interrog. but indefin. pronoun. This is evident from the use of *ne* and the position of the verb; cp. Aul. 341; Most. iii. 2, 62; Pseud. 29; Rud. ii. 6, 9; Trin. 257. *Em*; see n. on *hem*, v. 206. *accipe, trina*; *accipitrina*, the emend. of Hermann, is apt in a literal point of view. None of the editors who have adopted it—and they have all done so except Weise—give any help in regard to the sense supposed to lie concealed. What is the meaning of the term?—"hawk-weed." In this sense it appears to have been employed by Apuleius. Do the editors propose to take it as fem. of *accipiter* or adj. from same? No; for there is no authority in Latin for such a form. Hermann's emend., then, does not improve, but rather gives no sense. Plautus applies *pecuniae accipiter* to an avaricious person (Pers. iii. 3, 5). The introduction of this sentiment here would appear to sanction the use of an unrecognised form, and give an unexpected turn to the story of the slave, inconsistent with what precedes and what follows. *accipere* is generally followed by an acus., *ex* or *ab*, with abl., or by an acus. and infinit. *accipe*; "observe," is here intrans., or an object may easily be supplied; cp. Hor., S. ii. 5, 10; Epid. iv. 1, 36; Ter., Phorm. v. 6, 18; Cic., Off. i. 38. The slave is urging this part of the story particularly on the attention of the old man. *trina*; for *tertia* or *triplez*, distribut. numeral, sing.; agrees with *pugna*, to be supplied. All the distributives up to *undeni*, with the exception of *seni* and *octoni*, are occasionally used in sing. for the multiplicatives, and sometimes a distribut. in sing. appears to be used for an ordinal; they can, of course, be all employed in pl. for the cardinals. Virg. and others have *centeni* in sing.; Pliny *quingenti* and *septuageni*. But to return to *trina*. Statius has "Quae trino juvenis foro tonabas," and *trino relicto praesidio* (Auct. B. Afr.) *Terni* is also employed in this way, *terno consurgunt ordine*

remi (Virg., *Aen.* v. 120); *terna Gratia* (Claudian). In Plautus we have *singuli* and *quini* in sing.; cp. *Cist.* iv. 2, 36, and *Pseud.* 303. Translate, "Look here, observe; this now will be his third trick." The first, see v. 257; second, v. 263. If *accipitrina* above could be taken as an adj., agreeing with *pugna* to be supplied, it would give sense, or perhaps the reading *accipitri* (dat.) followed by *nam* might be accepted, for *m* is often omitted in MSS. I think, however, that the explanation given is as feasible as either of these.

272. **Autolyco**; grandfather of Ulysses, a noted thief, put here for a thief; see *Hom.*, *Il.* x. 267; *Od.* xix. 394-466; *Ovid*, *Met.* xi. 312.

273. **Quin tu audi**; "Nay, but do you listen." **Quin**; with imper.; cp. *As.* 252; *Miles* 1046; *Cas.* iii. 6, 40; *Most.* i. 3. 16, 30; ii. 1, 74. This is the third time the slave has urged the old man to attend to the point. **audi**, it will be observed, is not so strong a word as *ausculta* (v. 270), which he uses in introducing this part of his story. **Immo**; "to be sure"; see n. v. 144. Neither sense nor metre requires the omission of this word, which has been left out in the texts of Weise and Uss. Were any erasure needed, I would not hesitate to exclude *audi* in preference, which is very probably a repetition of *audi*; and the fact that in BD it agrees in case with *hospitis*, while in *C ingenium* is made to conform in case with it, lends support to this view. I would, however, retain both. Bothe, R., and Fleck. transpose and insert words from mere conjecture, and of which there is no trace in the MSS. Goetz is the only editor that has the reading in the text.

275. **Domum cupientes**; "eager for home." There is no instance of the use of this verb in classical Latin with genit., but it is quite probable that the older writers, such as Plautus, did use it sometimes with genit. All the editors have, therefore, adopted *domi*, R.'s emend. The only MS. authority brought forward in support of this change appears to be the reading in A (*Trin.* 841), in which *domi cupio* is found. One instance is hardly sufficient authority for the change, seeing that Plautus invariably has *cupere* with accus. The reading in the text is that of all the MSS., which Weise has followed. **ut**; originally a relative adverb, as a conjunction can be used in all clauses except conditional and causal. It is here temporal, "as," "when," "as soon as," "after"; cp. vv. 371, 385; *As.* 244, 340; *Capt.* 477; *Men.* iii. 2, 56; iv. 2, 77; *Most.* i. 3, 63, 111; *Miles* 114. **adsedi** (*adstido*). **stega** (*στέρη*), "deck"; cp. *Stich.* 413.

276. **circumspecto**; cp. *Cic.*, *N. D.* ii. 49; *Tusc.* i. 30; *Liv.* iv. 37. In *Pseud.* 912 and *Trin.* 863 there is an object expressed, in the latter of which the sense is the same as here. **atque**; continues the part of the narrative commenced in preceding sentence; the sense is the same as if the sentence had begun with *atque ego*. In history and oratory *atque* in such a position as it is found here would be inadmissible; but in poetry, and especially comedy and the language of every-day life, considerable freedom is allowable in the arrangement and connection of the different parts of a sentence. And there is a change of subject; or *atque* may connect this clause either with that beginning with *ut* or *Dum*, when there would be no difficulty, for the slave is interrupted by the old man and does not get finishing the sentence. In Latin writers of the best period the sentence would have stood either with *atque* omitted or *atque ego* at the beginning; but the unusual position of the conjunction does not prove carelessness on the part of the writer or defect in the language at the time he wrote. This conjunction,

in the way here used, appears to have had an affinity for pronouns, and must be omitted here in turning the sentence into English, unless it and the pronoun are taken as if standing first in the text, or as *ὡς . . . καὶ* in Greek=*simul atque* or *ut . . . atque*; see Herod. viii. 64; Thucyd. ii. 93, where the constr. appears to be the same; cp. Merc. ii. 1, 32. Epid. ii. 2, 35 admits, I believe, of a different explanation. *lembum*; "bark" sc. pirate vessel; cp. Livy xxviii. 8; Curt. iv. 23. Plautus uses the term elsewhere for a small boat; Demosthenes has *λέμβος* in former sense; cp. also Men. ii. 2, 69; Merc. i. 2, 84.

277. *strigosum*; as none of the emendations are, to my mind, satisfactory, I have ventured to insert this word in the text. Livy xxvii. 47 applies it to jaded war-horses. All the MSS. except B, Lamb., Dousa, and Weise have *est rigorem*, which make no sense. *strigorem*, supposed to be found in Festus, and *strigonem*, an emend. of Salmasius and Muretus, seem equally without authority. Acidalius and Bothe read *triconem*, found in a quotation of Nonius from Lucilius, whom R. and Fleck. have partly followed; they have, however, *abs tricone*. Were *triconem*, "a shuffler," "a cheat," adopted, it would have to be applied to the ship, which is hardly possible. *tricone*, referring to Archidemides, would make sense, but it does too great violence to the MSS., and there is no reason to suppose that the slave intends to say that the bark was being fitted out by the host himself; see v. 279. A. Palmer proposes *trivemem*, which certainly makes sense; Uss. has followed Gertz, and reads *trygonem*, "a fish," which is found in Pliny and Ausonius. It is hard to believe how this could be applied to a ship, seeing that it is mentioned among the dainties to be supplied for the table of Hegio (Capt. 851), and supposing *trygonem*, the reading there, to be the same, it does not appear to have been a very formidable monster. In the same passage we have *cetum*, but only to show off the absurd request of the parasite. Virg. and Livy use *pistris* or *pistria*, "sea-monster," for *navis*; *trygon* is seldom mentioned by either Greek or Latin writers, and could not, from its size, be fitly applied to a ship; moreover, the slave is only describing the appearance, shape, &c., of the bark as he observed it. The emend. is objectionable also in disregarding portions of the MSS.; nor do I believe that the audience of Plautus would have understood the reference. Columella (vii. 12) also uses the word at the head of this note in same sense as Livy and Cic., Brut. xvi., in a figurative sense, speaking of style. Hesiod applies *ἄρσιος*=*strigosus*, to a ship; see Op. 807; also *κέλης*, means horse or ship. The pirate bark, then, may be compared to a war-horse, hence the epithet. The poets, too, use *currus* for a ship, and Plautus himself (Rud. i. 5, 11, *Nempe equo ligneo per vias caeruleas Estis vectae*) has *equo ligneo* with same meaning. Also, a sea-horse is a well known monster, and "Sea-horse" is a name very often given to a ship. The editor may be here pardoned for quoting a sentence, very much resembling the sentiment here, from a local newspaper, describing a reconnoitring vessel engaged in the naval manœuvres:—"A rakish-looking craft, painted white, with two masts, left the others and gradually crept up the bay until she stopped about midway," &c. It is safe to say that the ancients never called a ship a fish, but they often call a monster living in large rivers or seas a horse, for we have our word "hippopotamus" from this practice. We find *ἵππος ποτάμιος* in Herod. and Arist., and *ἵππος* alone in a fragment of Antimachus for a sea-fish. The first of these forms is also found in Pliny, and "equus fluviatilis" in the same writer (viii. 21, 30). The motion of a ship at sea is more like that of a horse than a fish, hence the expressions "equo vehi" and "navi vehi"; our word to swim, or its equivalent in Greek

and Latin, is seldom applied to a ship. Although the ancients, as the moderns do, constructed their ships somewhat resembling fish, they never, as far as I know, which was only a matter of fancy, gave their ships the name of any ordinary fish. We have in the *Aeneid* the "Chimaera," the "Centaurus," the "Triton," the "Pistris," as mentioned before, and the "Seylla," not fish in the ordinary sense, but monsters, some of which have no connection with the sea at all. Proteus is represented by Virgil as riding in a chariot drawn by sea-horses; see Virg., *Geor.* iv. 389. "The ship rides at anchor," "the ship rides the waves," are every-day expressions. And Neptune himself, the god of the sea, who created the horse according to the mythology of the ancients, rode in a chariot drawn by sea-horses. The epithets ἵππιος, ἱπποδρόμιος are frequently applied to him by the Greek poets under his Greek name, Posidon. Hence an epithet applicable to a horse may be fittingly transferred to a ship. **Longum**; to be taken literally with **lembum**; and the position of the former with regard to **lembum**, taken in connection with **maleficum**, is strongly in favour of an intervening epithet. The bark is "long, lank, destructive" in appearance. **mal.**; can be applied either to men, animals, or abstract notions.

278. **Perii**; "I am undone" or "ruined"; cp. vv. 465, 481, 627, 857, 928, 1086, 1099, 1112, 1194; *As.* 281, 285, 883; *Cist.* iii. 10; *Amph.* 1055, 1092; *Most.* ii. 1, 6, 71, &c.; *Merc.* iv. 1, 15; iv. 3, 6, 10; iv. 4, 8; v. 4, 26; *Cas.* ii. 3, 21; ii. 6, 41, 55, 62; iii. 5, 12, 13, 63; iv. 3, 16; v. 2, 18. **hercle**; cp. n. v. 208. In **lembus . . . laedit latus** agreement in sound and sense is intended, and old Nic. plays upon **latus**, as if he were a ship and the pirate bark were making a charge against him; cp. *Epid.* i. 1, 77.

279. **communis**; usually takes a dat. or genit., followed by *cum* with abl., the conjunction not being required. Dat. or *cum* is seldom omitted, but see *Cic.*, *Fam.* vi. 4; xiv. 3; xvi. 27, 7; cp. *Merc.* ii. 3, 113, 117. **praedonibus**; general term for robbers or plunderers; *Men.* v. 7, 28; *Pseud.* 1029.

280. **Adeon** (*ad-eo*); "up to that," "to such a degree"; cp. v. 506; *Capt.*, *Prol.* 66; *Epid.* iv. 1, 42; *Miles* 164, 1192. **fungum**; cp. 816, 1084. **ut qui** (nom.); there are here really two clauses—that with **ut**, which is always either consecutive or a sort of causal with indic., can be completed by supplying *is* and a tense of *esse*, as for instance here, *is essem*; the **qui** clause is either consecutive or objective. *Cic.* and *Livy* use the same construction; cp. also *As.* 501; *Capt.* 242, 548; *Cure.* 218; *Ter.*, *And.* i. 121. Wagner would explain *qui* in some, perhaps in all the foregoing passages, as an abl. of manner; it is used in this way very often by Plautus (see passages cited n. v. 51) and Terence, also by Horace and later writers. There is no reason to believe that *ut qui* in Plautus is a different construction from that in *Cic.*, *Statim ad te scripsi, ut qui tibi confiderem. Statim ad te scripsi, ut qui multa a te beneficia acceperam*; and in *Livy*, *magna pars Fidenatum, ut qui coloni adliti Romanis essent, Latine sciebant* (i. 27). *Nihil ad conciliandam gratiam fecerat, ut qui rure et procul coetu hominum iuventam egisset. Grata ea res, ut quae maxime senatui unquam fuit* (*Liv.* v. 25); also xxv. 13; xlii. 7, to which the explanation of Dr. Wagner cannot be applied. *Uss.*, *Fleck.*, and others are agreed that *qui* here is nom.

281. **Archidemides**; emend. of *Fleck.*, followed by *Uss.*; MSS. and *Weise* have *Archidemidis*: the old man puns on the name (next v.) as if derived from *demo*.

282. **Clamaret**; cp. *Cic.*, *Fin.* iv. 19, *Brut.* 36; *R.*, *Com.* 13; *Verr.* ii. 42.

283. **lembus**; see n. v. 276. **insidias dabat**—*insidiabatur* or *insidias faciebat*, as in 1208 and Cas. ii. 7, 13.

284. **Ocepi**; *oceopi*, a form not much in use, if at all, is the reading of Weise. **quamnam**, Herm., Fleck., and Uss.; *quam*, Weise; cp. Men. iii. 2, 7; v. 4, 10; Miles 577.

286. **eximus**, is, I think, perf. tense. **homines**; nom., *occepere* to be supplied. **remigio sequi**; “to row after us.” The explanation given here is better than to repeat *occepi observare*, the latter of which does not appear to be used with infin.

287. **N. av. n. vent. sc. sequerentur. Quoniam**; “now that”; cp. v. 289; Aul., Prol. 9; As. 347, 704; Men. iii. 2, 16; Miles 129; Trin., Prol. 14, 112, 149. In Aul. 9, As. 347, and Miles 129, **Quoniam** has a temporal, in the rest and here a causal sense. **sentio**; present historic.

288. **statuimus**; perf. *Sistere* is the usual word in this sense, but the former is stronger. Propertius and Val. Flaccus use it in the same sense as here.

289. **Quoniam**; see n. v. 287. **vident**; present historic.

290. **Turbare in portu**; cp. v. 983; “they began to bustle about with their bark in the harbour.” The slave means to say that the sudden stoppage of the pursued disconcerted the plans of the pursuers, who did not intend to make an attack until the former had got clear of the harbour, and that the fear of their hostile intention being suspected prevented them from either advancing or retiring. Salmasius proposes *urvare* here, a verb explained by Festus; R., and Fleck. have *servare*; Goetz, *Turdare*, which, being against the authority of the MSS., are inadmissible. **Edepol**; see n. vv. 35, 157; “Indeed! the rascals!”

291. **Quid denique agitis?** “What is your next move?” “How do you act after that?” **denique** (order); “and then,” appears to be *dein-que*; cp. Trin. 810, 938; Cas. v. 2, 34; Truc. ii. 4, 50; Ter., Phorm. i. 2, 71. **Rursum** (of place); cp. Amph. 1128; Capt. 128; Epid. ii. 2, 65; Merc., Prol. 68; Men. v. 5, 9; Ter., Hec. iii. 1, 35; for figurat. sense see Merc., Prol. 34; iii. 1, 31; v. 4, 41; Men. iv. 2, 67; Cas., Prol. 33; ii. 6, 55. **recipimus**; *nos*, the reflexive, to be supplied; cp. Merc. ii. 4, 30; Rud. iii. 6, 42.

292. **factum**; for omission of *est* cp. v. 206; Amph. 569; Cist. 119; Epid. v. 2, 41; Capt. 176; Most. 32; Pers. v. 1, 23; Poen. v. 2, 107; Stich. 375; Trin. 127, 429; Pseud. 361, 1099; Men. iv. 2, 92; Ter., Phorm. v. 1, 24.

293. **Reursionem**; cp. Truc. ii. 4, 45; Cic., Att. xvi. 7. **vesperi**; cp. Rud. i. 2, 91. Plautus has also *ad vesperum*; see Merc. iii. 3, 19; Most. iii. 2, 80; and *ante vesperum*, v. 1025, and *Uesper*, nom., v. 1207, and *in vesperum*, Most. iii. 2, 11.

294. **hercle**; see n. v. 208. **operam dabant**; see n. v. 58.

295. **fefellit**; impers. **eo**; abl. of cause, “for that reason”; refers to what is said in preceding v. Cic. and Livy frequently employ *eo* in this way; cp. v. 316. **exanimatus**—*exanimus*, which Bothe and R. insert here; not the particip. but adj., predicate, “breathless with fear”; cp. Cas. iii. 3, 10; iii. 5, 10; Epid. iv. 2, 3; Merc. i. 2, 110; Ter., Phorm. iii. 3, 31; v. 1, 5; Hec. iii. 3, 4; v. 3, 27; And. i. 4, 7. **fui** (*aorist*); see also Aul. 201.

296. **Quoniam**, is given as the reading in D. *quō* is the reading in C which, I believe, has been written by someone for *quō*, an abbreviation of *quando*, often found in MSS. In vv. 287, 289 *quoniam* has a sort of causal sense, but here there is no change of subject or tense between the two verbs, and the latter has *continuo*; besides, the reference to time is emphasized by *quando*, and the effect of variety, so important in comedy, ought not to be overlooked. On the whole, I would prefer the latter. With regard to the quantity of the final vowel if *quando* is read, it is long in Virg., Hor., and Ovid; short in later poets. It is long in Men. ii. 3, 73; iv. 2, 106; Amph. 857, 965; Trin. 1131, and v. 221 above; and there is no doubt that the vowel was originally long. With sense here ep. v. 221; Amph. 857; Men. ii. 1, 45; iii. 3, 23; v. 2, 81; v. 5, 27; Most. iii. 1, 156; Merc. i. 2, 60; Pseud. 258. These references are given on the supposition that the reading is *Quando*; but being unwilling to change, as little can be gained by doing so, I have followed the other editors and retained *Quoniam*.

297. **continuo**; see n. v. 258. **Postridie** (*Postreidie*). Notice the alliteration in first part of this v.

298. **Auferimus**; pres. hist. This verb is constructed in Plautus in this sense with *accus.* and *abl.* with *abl.*; sometimes the *abl.* is omitted, the sense not requiring its expression; **illis praesentibus**, therefore, is not *abl.* after *aufer.*, for Plautus employs the preposition, nor *dat.*, which has a different sense, but *abl. abs.*; ep. v. 333; Nepos, Hann. ix. 3. The rule that a subst. or pronoun cannot be employed in the *abl.* clause and a pronoun in another part of the sentence, when they stand for the same person or thing in both, appears to be here violated, for *illis* and *illi* (next v.) are put for the host and the robbers. Exceptions, however, can be found even in the best writers; ep. v. 416; Cic., Phil. xi. 10; Caes. vii. 4; Sall., Jug. 14; Liv. xxxviii. 54; Juv. xiii. 3.

299. **Palam**; "openly," opp. to *clam*: ep. v. 380; Aul. 268, 275, 721; Amph. 869; Capt. 223; Mere. v. 4, 63; Poen., Prol. 126; Truc. iv. 3, 77; Trin. 143. **aperte**; "publicly," opp. to *occulte*; ep. Cic., Or. 12, Agr. i. 1. **ut illi id factum sciscerent**; "that they might ascertain it had taken place"; ep. Amph. 1085. **factum**; particip.

300. **Scite hercle**; "cleverly done," se. *factum*, "upon my word"; ep. Cas. iii. 1, 8, 11; Mere. iii. 1, 28; Miles 1066; Stich. 273; Trin. 783, 786, 1147. **hercle**; see n. v. 208. **Cedo**; "pray." **ilico**; see n. v. 7.

301. **Quom**; see n. vv. 25-7. **Quom extemplo**; ep. Capt. 433, 780; Most. i. 2, 18; Mere. ii. 2, 24; Pseud. 804; Trin. 241, 492, 725. This scene, down to 345, might be compared with that between Hecuba and Polymestor (Eurip., Hec. 968, &c.), and even the former part of it seems to resemble it.

302. **lembum**; see n. v. 276. **capitibus quassantibus**; *abl.* of manner; *quass*, intrans. Tossing their heads in indignation; ep. As. 400; Mere. iii. 4, 15. Uss. quotes Caecilius, "Sic quassante capite tristes incedunt."

303. **deposuimus**; *deposirimus*, emend. of Acidal., has been adopted by W., R., Fleck., and Uss.; Gronov., Bothe and the MSS. have the reading in the text. The only thing in favour of the emend. is that it preserves the accent and prevents hiatus. The change in this instance is easy, and perhaps makes a better line; it does not, however, follow that the MSS. are at fault. The effect of hiatus is destroyed by the caesura, and

the proper name, and a dactyl in fifth place occurs frequently; see vv. 288, 291; also next v. No editor except W., who follows Pareus, proposes to remove the hiatus in next v. by inserting *in* before *Dianae*, or adopts *deae Dianae est*, the emend. of Muller. Why? Because it is difficult to reconcile the changes proposed with the readings of the MSS.; but this is no answer if emendation be required. Believing, therefore, that Acid. has been too implicitly followed in this instance, and that emendation is not required, I have ventured to restore the MS. readings, the genuineness of which I can see no reason to doubt.

305. *istic*; see n. v. 73. The custom of the ancients in depositing treasures or things of great value in their temples, believing that the sanctity of the place would insure their safety, is well known; they themselves even in times of danger often betook themselves thither to escape the vengeance of their enemies; cp. Caes., Bell. Civ. iii. 33, 105; Nepos, Hann. ix. 3. When the Gauls took Rome, we read that the senators withdrew to the Capitol, the sacred habitation of the Roman divinities. The modern custom of depositing the dead in and around Christian temples seems to have had a similar origin. The slave says they deposited the gold with Theotimus, who was the priest of the temple of Diana at Ephesus. On the points here noticed the student is referred to Cic., Leg. ii. 16, 40-1; Att. v. 21; Fam. v. 20; Caes., B. Civ. i. 6; Corn. Nep., Hann. 9. Lambinus quotes a passage from Chrysostomus explaining the custom, "Ἰστε που τοὺς Ἐφεσίους, ὅτι πολλὰ χρήματα παρ' αὐτοῦ ἐστὶ τὰ μὲν ἰδιωτῶν ἀποκειμένα ἐν τῷ νεῷ τῆς Ἀρτέμιδος, οὐκ Ἐφεσίαν μόνον, ἀλλὰ ζέων καὶ τῶν ὀπίθεν δήποτε ἀνθρώπων, τὰ δὲ καὶ δήμων καὶ βασιλέων, ἃ τιθέασιν πάντες οἱ τιθέντες ἀσφαλείας χάριν, οὐδενὸς οὐδεπώποτε τολμήσαντος ἀδικῆσαι τὸν τόπον, καὶ τοὶ καὶ πολέμων ἤδη μυρίων γεγονότων καὶ πολλὰς ἀλούσης τῆς πόλεως. Megalobuli, the priests of the temple of Diana at Ephesus were the "Μεγάβυζοι"; see Xen., Anab. v. 3, 6; Diog., Laert. ii. 51. Photius quotes from the Δις ἐξαπατῶντι of Menander, from which Plautus is supposed to have derived part of his materials for this comedy,

οὐ Μεγάβυζος ἦν
ὅστις γένουτο ζάκορος,

where the name probably refers to the same; cp. Lucian, Tim. p. 7. Chrysalus wished to mislead the old man about the money; for, while desiring to get him away from Athens, he had no intention whatever of letting him know that all the gold was deposited with his son, Mnesilochus, the priest of the temple of Bacchis and the sister. Theotimus was a name invented by himself. "Who is this Theotimus"? Nobody had ever heard of him; and to work still further on the credulity of the old man he replies that he is the son of Megalobulus, puns and makes game of him to his face, for he intends the name to apply both to Nicobulus himself and to Megabusus, the real priest of the temple; but Megabusus was, according to Strabo, a eunuch; see xiv. 1, 23; Quint. v. 12, 21. Though the old man could not see the reference to himself the audience could, and would raise a laugh at the name Theotimus, the priest's, sc. the eunuch's son, which I have no doubt the slave pronounced it as it stands in the MSS., and which I believe ought to be put in the text, for the absurdity of the reference is apparent, and latter form is in all the MSS. The Megalobyzi of W. and R., and Megalobusi of Fleck., cannot be adopted. The MSS., Uss., and Goetz support the reading in the text.

306. in Ephesost; see n. v. 169.

307. **Ne**; interrogative and affirmative particle, in the former sense as an enclitic it is always short, in the latter long, from same root as *vzi*. Editors, writers of Latin grammars, and dictionary makers usually write the affirmative particle, "nae," and this may be done for distinction in prose and in verse when the syllable is not to be elided; when it is elided, *ne*, the form generally found in MSS., may be retained. The particle has not in either of its usages any connection in meaning with the negative *ne*, and its origin from same root is doubtful. Curtius (*Grundzüge*, p. 317) seems to derive all three particles—affirmative, interrogative, and negative—from same root. Also Fick; see *Vergl., Wörterbuch*, vol. i. p. 370. Leo Meyer, too, refers affirmative and negative particle to same root; see *Vergl. Grammatik*, p. 330. Its use as an interrogative and affirmative particle may be seen by a reference to following passages: *Capt.* 851; *Epid.* iv. 2, 6; *Stich.* 635; *Most.* iv. 3, 16; *Trin.* 631. With usage here *cp.* v. 596; *As.* 409, 890; *Cure.* 138; *Men.* ii. 1, 31; iv. 2, 46; *Miles* 571. The explanation of *W.*, that it is a negative, a verb of fearing to be supplied before it, is improbable. **hercle**; see n. v. 208. **sit**; subj. in *apodosis*, answering to *si* clause. **multo**; see n. vv. 6, 148. With **multo tanto**, with compar., *cp.* *Rud.* ii. 6, 37; *Men.* v. 2, 49; *Stich.* 339. **carior**; a pun on *carissimus*, preceding *v.* with reference to price; *cp.* *Men.* i. 1, 29-30.

308. **illo auro tanto**; "of so much gold"; observe the repetition of *tanto* in a different sense from **multo tanto carior**, "the much more dear," in preceding *v.* **circumduxerit**, perf. subj.; "should cheat"; *cp.* v. 1183; *As.* 96; *Pseud.* 431, 529, 634; *Poen.* v. 2, 16 (hardly the same); v. 5, 8; *Truc.* iv. 4, 21; *Trin.* 859.

309. **Quin**; "nay but," with indic.; *cp.* vv. 466, 1135; *Cas.* i. 5; ii. 2, 22; ii. 4, 6; ii. 5, 6; iii. 1, 7; iii. 4, 12, 14-19; *Cist.* i. 2, 4; *Epid.* ii. 3, 3; *Men.* ii. 3, 79; v. 2, 55; v. 4, 4, 8; v. 8, 2; v. 9, 33; *Merc.* i. 47; ii. 2, 50, 56; ii. 3, 76; iii. 4, 43; iv. 4, 25; v. 4, 47; *Most.* ii. 2, 25; iii. 1, 82; iv. 3, 15; *Stich.* 624; *Trin.* 932. **ipsa in aede**, &c.; I have adopted the reading of *W.* here, which keeps closer to the MSS.; *in* has probably been displaced owing to the ending of *Quin* being the same. Lamb. also transposes *in*, and inserts *ibi* after *est*. Fleck. follows *R.* and *Herm.* *Ephesiae*, the emend. of *Uss.*, might be accepted, but the fact that it is only a conjecture is against it. With *Dianai* *cp.* *Epid.* iii. 4, 75; v. 1, 30; *Trin.* 359.

310. **Ibidem**; for quantity see *Poen.* iv. 2, 80; *Trin.* 203, 412. **publicitus**=*publice*: "at the expense of the state"; *cp.* *Amph.* 160; *Pers.* iv. 3, 48; *Ter.*, *Phorm.* v. 7, 85. *Statui statuam publicitus* (*Titinius*), also in *Caecilius*.

311. **Nimio**; see n. vv. 71, 120. **seruaretur**; the protasis might be supplied; *sc. si adtulissetis*.

313. **Immo**; see n. v. 144. **etiam**, here adds emphasis to *Immo*, which refers to *nihil*, preced. *v.*; *cp.* *Miles* 1014; *Ter.*, *And.* iv. 1, 31, 49; iv. 2, 25. **uerum**; see n. v. 6.

314. **noctu**; the only form in use; *cp.* *Amph.* 268, 400; *Cure.* 22; *Cas.* iv. 4, 5; *Miles* 381; *Trin.* 315. **clanculum** (*clam-culum*); *cp.* v. 372; *Amph.* 519; *Cure.* 22; *Cas.* ii. 8, 8; *Trin.* 798, 804; *Men.* iii. 3, 8; iv. 2, 47.

315. **mihi credere**; *sc. id*, the gold.

316. **eo**; see n. v. 295.

317. **Quantillum**; this is the reading of *Pylades*, *Lamb.*, *Bent.*, and *W.*; *Bothe*

wrote *quantum illin*, which R., Fleck., and Uss. have adopted. What the slave says is, "I do not know the trifle he brought; I assure you it was not very much." The emend., the only one I am disposed to admit, gives a meaning quite consistent with the language of the slave throughout and, if the reading of the MSS. is to be rejected, improves the metre; cp. *Cure.* 110; *Capt.* 193; *Most.* iii. 1, 91. *verum*; see n. v. 6. *haud*; see n. v. 15.

318. *Etiam*; see n. v. 125. *Etiam dimidium censes? Ch. Non edepol scio*; *U. h. op*; "Even as it is, have you reason to believe he brought half"? (*eum adtulisse*), "Upon my faith, I do not know; but it is not my opinion that he did." *edepol*; see n. vv. 35, 157.

319. *Verum*; see n. v. 6.

320. *Non h. op.*; "No, upon my word, I think not." *hercle*; see n. v. 208. Independent of *hercle*, there is a distinction between *non opinor* here and *haud opinor* preced. v., of which the latter is more emphatic; see n. v. 15. *verum*; see n. v. 6. There is here a pun on the different meanings of *verum*: see n. v. 138.

321. *Profecto*, &c.; "Assuredly, of the gold I know nothing at all, except my ignorance about it." *nihil scio, nisi nescio*; a jingle of words similar in sound and sense. It is to be noticed that *nisi* here, itself partly negative, immediately follows a negative clause, and stands at the head of another. For *nisi* after negatives see *Madv.*, G. L. 442 c obs. 2, 3; and cp. vv. 476, 651, 699; *Aul.* 798; *Cist.* i. 1, 5; iv. 2, 7; *Epid.* ii. 2, 82; *Trin.* 234; *Ter., And.* iv. 1, 39; *Heaut.* v. 2, 6; *Ad. i.* 2, 73; *Cic., Fam.* xiii. 73; *R., Am.* 35; where it may be often rendered "but" or "except."

322. *tibimet*; *met*, self, is found suffixed to all cases of *ego* and *tu*, except *tu* itself and *nostrum, vestrum*, also to *se, sibi*, and cases of *suus*. *capiundumst iter*; "You yourself must take a journey." *Capere iter* does not appear to be often used in this way by Latin writers, and seems to be something like *cursum capessere*, *Capt.* 770.

324. *Atque*; "but"; cp. *Amph.* 948; *As.* 150, 400; *Cas.* iii. 5, 80; *Capt.* 478, 480; *Epid.* i. 100; *Men.* ii. 3, 7; v. 2, 22; *Merc.* ii. 3, 19; *Miles* 448; *Most.* ii. 2, 57; v. 2, 6; *Pseud.* 132; *Stich.* 577; *Trin.* 669; *Cic., Off.* i. 40, 144. *heus*; cp. vv. 583, 1115; *Cic., Mil.* xxii. 60; *Virg., Aen.* i. 321; *Hor., S. i.* 3, 21; *Aul.* 256, 261; *Cas.* ii. 2, 1; iii. 5, 68; iv. 4, 17; *Miles* 522; *Merc.* v. 2, 67.

325. *F. u. m.*; cp. *Aul.* 249; *Cure.* 210; *Pseud.* 515; *Stich.* 47.

326. *adferet*. Not to mention the metre, *adferret*, the reading in B, cannot be admitted here; *adfert* of CD is admissible, except on the score of metre; the reading in the text is that of *Camer.*, which W., R., and Fleck. have adopted. Uss. reads *adferat*, but this change is not necessary.

327. *et*; it is unusual to connect sentences by *et* which have neither a common subject nor predicate, but here it has more than a mere connective force. *atque* is sometimes used in this way. "I shall remember, and you are right to put me in mind of it," might be tolerated in English where "and" is often used to tack together two sentences in which the connection in sense is not very apparent. "Moreover" or "besides" would here express the sense intended, for whilst *et* carries with it the force of these, it also retains its power as a copulative conjunction. It may be often rendered "also," "too," in which both connection and repetition are implied. Dr. Wagner, in a note (*Trin.*, Arg. 4.) says that *et* for *etiam* is foreign to Plautus; a statement which, though

somewhat arbitrary, may be perfectly correct as far as Plautus is concerned, who generally uses *etiam* in the sense of "even," but in the best writers it may be often rendered by "also," which was most probably the original meaning of *et*. *et*, then, is older, less emphatic, and more of a conjunction than *etiam*, and is not often used in the sense of "even" in the best writers, while *etiam*, in its emphatic and special sense of "even," is widely used, and especially in oratory and dramatic poetry. Plautus uses *quoque*, "also," but not to co-ordinate sentences, for which he sometimes employs *et* and *atque* with the meanings given above, although the thoughts thus bound together have often apparently little or nothing in common. This was, however, probably a characteristic of the earlier development of the language. With meanings of *et* given above cp. Cic., Verr. i. 28; Tusc. iii. 8, 13, 24; v. 16; Att. i. 5, 8; xi. 9, 2. Other passages might be collected from the same source; see also Madv., G. L. 433 obs. 1. For meaning see Men. v. 9, 33.

328. *diuesnest*. I have here followed Gronov., Lamb., and the MSS. Bothe, W., R., Fleck., and Uss. transpose for the sake of the metre. Very likely it was sometimes pronounced *dis* in the language of every-day life, and it was often so written by later writers. *dis* is found in Terence; *dite*, neut., in Val., Flac.; *ditia*, in Ovid; *dites*, accus. pl., in Tibullus and Tacitus; *ditem* and *ditior*, in Livy; the latter also in Cicero; *ditissimus*, in Virg., Cæsar, and Cicero, but the last has also *diritissimus*: *u* being sometimes a vowel and sometimes a consonant, the latter, when coming between two vowels, particularly in verbal endings, was often not written at all; this is the case in 3rd pl. perf. act. of *a* verbs and in some forms of perf. of those in *i*, also in perf. infinit. of the three classes of verbs that form their perf. by *u*. Livy, Horace, and Ovid have also a verb, *ditare*, and Horace has *ditescere*, and we have *ditiis* for *diritiis*, Trin. 682. Such words as *nolo*, *malo*, *udus*, *introrsum*, *retrorsum*, *dextrorsum*, *sinistrorsum*, *passum*, *aetas*, *sis* = *si ris*, *quorsum*, *prosa*, *prorsum*, *rursum*, *sursum*, *deorsum*, *sultis*, and *seorsum*, *mobilitis*, *momentum*, *junior*, *nuper*, *prudens*, *istorsum*, *horsum*, *aliorum* are undoubted instances of this omission. *Ditis*, gen., proper name, is found three times in Virg.; Cicero has *Diti*, dat., which he says is *Dives*. We cannot say that Plautus used *dis*, but we know that it must have arisen from the older form, and that in no other way could this change have been brought about unless that it was easier to pronounce, for the root part of a word very generally suffers little change. It is only in a very few words in Plautus that the popular pronunciation left any trace of its power on the orthography, which for the most part followed the etymology, and there are instances in Plautus of a stricter adherence to the etymology of the word than is to be found in writers of even the best period. To avoid saying that the poets give a different pronunciation to the same word in different passages, the grammarians have supplied us with the term *synzesis*, which virtually implies this paradox. But there is more than a blending of the vowels in pronunciation, for the *r* is here entirely omitted. This is apparent in the case of *eius*, *huius*, *quoius*, *cuius*, which in Plautus are often to be pronounced as monosyllables. In reference to the points noticed here cp. As. 495; Capt. 170; Miles 1359; Men. ii. 2, 69; Rud. ii. 6, 58; Ter., Heaut. iii. 2, 16. *istic*; see n. v. 73. *Etiam*; see n. v. 125.

329. *Quine*; emend. of Bothe, which Fleck. and Uss. adopt. W. follows the MSS. *ne* belongs to the anteced. *is*, suppressed, *Qui* being a relative; cp. Amph. 690; Cist. iv. 1, 2; Curc. 701; Epid. v. 2, 53; Miles 13; and Most. iii. 2, 50, where the MSS. have been emended; Trin. 360; Ter., Phorm. v. 7, 30. *soccis suppactum*; cp.

Trin. 720. *solum*; "sole." Uss., to show that what the slave mentions here was not altogether unknown to the ancients, quotes Pliny, the Elder, "Hagnonem Teium, Alexandri magni praefectum, aureis clavis suffigere crepidas solitum esse," and Valerius Maximus, "Antiochi caecam et amentem luxuriam exercitus imitatus magna ex parte aureos clavos crepidis subiectos habuit."

330. *fastidit*; "Why is he so proud?" cp. *Curc.* 632; *Cas.* iii. 6, 12; *Most.* iv. 1, 28. *ita*; refers to the preceding words of Chrys., and this and following sentence are logically connected by *tantas*, which contains *ita* repeated; but otherwise, and as far as grammar is concerned, they are quite independent of each other. There is also a change of speakers. If any grammatical connection were required here it would be made by *quia*; see vv. 85, 100, 251; *Curc.* 48. *ut*, as a relative to *ita*, would be either comparative or consecutive, and would entirely destroy the sense intended.

331. *quid faciat auro*; cp. *Miles* 459; *Most.* iii. 8, 89; *Cic.*, *Verr.* i. 16; *Fam.* iv. 4; for this construction see *Madv.*, G. L. 267. *dederit*; for a fut.; a principal verb; not a subordinate depen. on *ut*, to be supplied; as perf. subjunctive it could be used only after a present indic. *duit*=*det*, the emend. of Herm., R., and Fleck., would mean "I could wish that he will give it to me," in which both *velim* and *duit* would indicate indefinite future time; the speaker, however, emphasizes and defines the time by using *dederit*, "I could wish that he would give, or will have given it to me." It is to be observed that "he would give"=he willed to give, is a fut. simple after a past tense, and also used for a fut. perf. after present and fut. tenses owing to the want of a perf. part. for the verb "will"=he has willed to give=he will have given. This arises from the fact that we can only use "will" and "would" in the formation of the future, and that "willed," participle and past tense, cannot be employed for this purpose; the action is assumed "as good as done." If *velim* were rendered "I shall wish," *dederit* can be translated "that he will have given it to me"; as the future in the former, however, is only implied, the rendering given above is to be preferred; see passages quoted by Uss., v. 503; *Pseud.* 654; *Ter.*, *Heaut.* iv. 6, 22; cp. also vv. 94, 338.

332. *qui*; see n. v. 51.

334. *lstuc*; see n. v. 73.

335. *Quom* (causal); cp. v. 537; *Amph.* 674; *As.* 79, 81, 111; *Capt.* 151, 355, 918-9, 921-2; *Cist.* i. 116; *Men.* ii. 2, 30; v. 2, 78; *Most.* ii. 2, 2; *Stich.* 402; *Trin.* 505, 823.

336. *quamvis subito*; "at a moment's notice"; cp. *Epid.* i. 14; *Most.* ii. 1, 63; *Stich.* 719; *Trin.* 380, 554, 797.

337. *Immo*; see n. v. 144. *hem*; see n. v. 206. *tantisper*; "so long as this" (*hem*). *tantulum* is used in much the same way in v. 206; cp. also *Ter.*, *Heaut.* i. 1, 54, 95; *Ad.* i. 1, 45.

339. *marituma*, being ill-adapted for verse, perhaps owing to the three short vowels in succession, is not used by later poets; it is found in *Cist.* ii. 1, 17.

340. *tandem*; cp. *As.* 175; *Cas.* iv. 2, 7; *Miles* 1062, 1348. *hoc aetatis*; "at my time of life"=*hujus aetatis*; see *Madv.*, G. L. 238, and n. v. 54.

341. *Id*, &c., sc. *utrum velim*? *Id haud mihi licere intellego*. *Id*, the subject of *licere*, refers to *utrum velim*, which is a direct question; the pronoun being put at the head of the sentence for emphasis, and to prepare the reader for what follows,

forms in the mind of the speaker a sort of vague connection with what precedes. This is shown by the position of **haud** before **utrum velim**, which is virtually the subject of **licere**. The whole line might be properly translated, "That I am not allowed a choice, I am aware." **Id** often refers to what follows; cp. Cic., Att. xii. 45.

342. **Ita**; "this is what," referring to what immediately precedes. **bellus**; "fine," in a depreciatory sense, a meaning which is often found in late poets; cp. Merc. iv. 5, 23; Mart. ii. 7; iii. 63. The word is frequently met with in Cicero, especially in his epistles, in its usual sense, "pretty," "charming."

343. **ergo**; what has been said of **ergo** in n. v. 123 applies equally to its force in questions; cp. vv. 589, 686, 894; Curc. 19; Miles 1008; Trin. 926. **meus M. filius**; with order ep. v. 825; Amph. 1093; Capt. 869; Cas. iv. 1, 4; Cist. ii. 3, 2.

345. **At**, implies a contrast between the speaker and the subject of preceding sentence, while **ego hinc ad illum** leave no doubt as to the verb, person, and tense to be supplied; sc. *eo* from *it*. Besides (*eo*), **ad illum** is a repetition of the construction *it . . . ad forum*, and both verbs having the same forms, *ad forum . . . ad illum*, for complements, *eo* does not require to be expressed. *abeo*, the emend. of Bergk, Fleck., and Uss., implies that the copyists of the MSS. wrote *ad* in mistake for *abeo* after **At e(g)o**; while this gives the sense it, at the same time, injures the metre. **R.** supplies *eo*, which, unless it were entirely elided, which might be done, is open to the same objection. The reading in the text is that of all the MSS., and does not appear to require emendation; see Ter., And. i. 3, 21. **Weise** also has this reading. For omission of verb here see Cas. ii. 7, 4; Madv., G. L. 478, 479 d. **quantum potest** shows that the old man is in haste to meet his son. **quantum potest**; "as soon as possible"; cp. v. 1027; Amph. 964; As. 600; Men. ii. 3, 85; iii. 3, 25; v. 2, 97, 122; v. 8, 7; Merc. iv. 1, 25; Miles 182; Most. iii. 2, 71; v. 1, 10; Pers. i. 3, 62; iv. 4, 29; Stich. 232, 250; Trin. 765; also Cic., de Orat. iii. 44, 175. The same phrase and in the same sense is used personally in Aul. 119; Miles 115; Ter., Ad. iii. 2, 52; And. v. 2, 20.

346. **oneratus recte**; cp. Miles 935; Most. ii. 1, 82; Cic., Fam. iii. 10, 7. **plus iusto vehit**; cp. Most. iii. 2, 89, 93.

347. **Exorsa . tela** (pass.); cp. Cic., de Orat. ii. 33, 38; iii. 60.

348. **erilem**; see n. v. 168. **copem**=*copiosum* (*conops*, *coops*, *cops* or *copis*); cp. Pseud. 674. The word is found also in Paevius and Turpilius, *Te quidem omnium pater iam copem caesarum facit*.

349-50. The same diversity in tenses after a perfect occurs in vv. 686-7; Amph. 481; Miles 130-3; Pseud. 795-6.

351. **in Ephesum**; see n. v. 169. **arcessere**=*ut arcessat* or *arcessitum*; see n. v. 105.

352. **agetur aetas**; see n. v. 427. **malacum**; see n. v. 69.

354. **turbas dabo**; "what tricks I shall play"; cp. Miles 479, 813; Pers. v. 2, 75; Ter., Eun. iv. 3, 11; Pseud. 110; see also v. 270.

355-6. **quom**; see n. vv. 25-27. **rescuerit**, as in 777; see Merc., Prol. 106.

357. **abusos**, with acc.; see Trin. 682; Poen. v. 4, 43; Ter., Phorm. ii. 3, 66; And., Prol. 5. **quid mihi fiet?** see Madv., G. L. 241 obs. 5.

358. **Credo**, parenthetic; "I suppose"; cp. Aul. 656; Amph. 293; Cas. ii. 6, 31,

36; ii. 8, 22; Epid. 32; Miles 203, 368; Merc. i. 2, 97; Trin. 115, 527. **hercle**; see n. v. 208.

359. **Crucisalum**; a pun on his own name, "quasi cruce[m] salientem" (Uss.); cp. v. 127; Amph. 380; Men. ii. 1, 42; Miles 289, 330, 494; Pseud. 229, 712, 736.

360. **hercle**; see n. v. 208. **usus uenerit**; "if there shall have been greater necessity"; cp. Cist. i. 2, 28; Merc. iii. 1, 20; Stich. 475; Ter., Heaut. iii. 2, 42, 45-6; Ad. v. 6, 7; Phorm. i. 2, 23; iii. 2, 20.

361. **Si ero reprehensus, macto**, is not really a conditional proposition, for the present indic. after fut. perf., when both verbs have the same subject, is scarcely ever met with. **Si** expresses rather the cause than the condition of the sentence with **macto**, and is to be explained as an irregularity of almost the same class as when it takes a subj. in protasis followed by an indic. in apodosis; only here it is the use of tenses, not moods, that is irregular. We can say, "I am loading (for a fut.) him with misfortune, if I shall have been caught." With **macto** cp. v. 881; Aul. 527; Amph. 1027; Curc. 536; Trin. 993; Poen. iii. 1, 14; Ter., Phorm. v. 8, 39.

362. **uirgae**; see n. vv. 22-23. The slaves were beaten with rods at the mills or farms in the country. **tergum domist, domi**, in reference to **ruri**; "my back is ready"; see n. v. 222.

363. **erili**; see n. v. 168. **eius**, found in the MSS., is retained by Uss. alone of recent editors, but he suspects that this and following v. are not genuine; *sc. senis*, genit. object., dependent on **fabricam**, with which cp. Cist. ii. 2, 5; Miles 147; Epid. v. 2, 24; Ter., Heaut. iii. 2, 34. **dabo**; "I shall explain; cp. Ter., Heaut. Prol. 10; Hec. v. 4, 29; Virg., Bucol. i. 19; Hor., S. ii. 8, 4; Cic., Acad. i. 3. The lines may be rendered, "I shall put the deception against him about the gold before my master's son, and shall tell him about the discovery of his mistress, Bacchis." *dare literas* and *dare fabulam* seem to be connected in this sense. That the meaning of **dabo**, given above, is the correct one may be seen from a reference to vv. 388-9; and as it may be used in this sense with or without an object, *fabricam* can be supplied with **amicaque**, &c., for both circumstances are again referred to together in the lines cited. And it is quite clear that the slave connects *fabricam* both with the gold and the discovery of Bacchis, and claims credit for his action in both these exploits.

364. **Super**; see n. v. 175. **eius**; *sc. Mnesilochi*.

365. **Pandite atque aperite**; *pandere*, to spread open; *aperire*, to uncover. **ianuam**; special name for a house-door; here we may say "gate"; cp. Aul. 658; Poen. iii. 4, 30. **Orci**=*secleratorum sedes*. Horace has it in the same sense; see S. ii. 5, 49; for *Pluto*, see Most. ii. 2, 67; Epid. ii. 1, 10; or *mors*, Epid. iii. 2, 27. "Her house is the way to hell, going down to the chambers of death," Proverbs vii. 27. Lydus being obliged to follow his master into the house, appears to be addressing the servants of Bacchis, demanding the door to be opened, that he may get quit of the place. **obsecro**; see n. v. 99.

366. **Nam**; see n. v. 11. **equidem**; see n. v. 72. **haud**; see n. v. 15. **quippe qui**; all the editors have adopted *quippe quo*. Fleck. had proposed to retain *qui*, but has *quo*, the emend. of Lamb., in his text; *qui* with *quippe* in Plautus is never an abl. or relative adv. of place, hence *quo* (place) is not in accordance with the manner of our poet nor, it may be added, of any other writer, and ought not to be admitted; cp. Amph. 738; Aul. 340; Epid. iii. 2, 31; Men. iv. 2, 19; Pseud. 1274; Rud. ii. 3, 53; Truc. 49;

Ter., Heaut. iii. 2, 27. **qui** is to be taken with **quippe**, not with **advenit**, the reference to place being sufficiently indicated by the preposition and the simple verb.

367. **Nisi**; ep. vv. 384, 654; Miles 24; Men. iv. 2, 52; and see n. v. 321. **ut**; we would expect here *futurum* or *fore* before **ut**, or *posse* with **ut** omitted. **ut** after *spes* is quite unusual. Uss. quotes from Ausonius, "Consul ut ipse foret, spes mihi certa fuit." **frugi**; "discreet"; dat. of *frux*, but used as an indeclinable adj.; ep. vv. 653, 656, 661; Aul. 579 (for gen. sing. mas.), 710; As. 174, 494, 848, 852; Capt. 268, 293; Cas. ii. 3, 39, 52; iii. 2, 32; Cure. 502; Trin. 1018 (for abl. pl. mas.); also Cic., Tusc. iii. 8; iv. 16.

368. "The Bacchides they are not, but the fiercest bacchanals." **bacchae**; see n. v. 51. With a pun on **Bacchides** and **bacchae**. In this and next v. we have the first intimation that Lydus knew that there were two sisters, both of the same name. But there is no indication previously given to show how he obtained this knowledge.

369. **Apage**; see n. v. 71. **quae hominum sorbent sanguinem**; ep. Cure. 152; Epid. ii. 2, 5.

370. **perniciem**; B has *pernitium*; also in As. 132 *pernities* B, and in Pseud. 364 A and B have *pernities*. Koeh and Munro, who derives it from *permacere*, and Corsen, from *minuere*, give their sanction to this latter form, which Bergk, and all the editors of Plautus, except R., have rejected. It is clearly an error of the copyists, and ought to be emended. This sentence is without a verb, but this is not unusual in Latin. *est* may be supplied after next word. **opime**; "richly." **opipare** (*ops-paro*); "splendidly"; ep. Cic., Off. iii. 14; the adj. is found in Miles 107; Pers. iv. 4, 1; Poen. i. 1, 4.

371. **Quae**; acc. pl. neut., referring to **ins. d. op.**, &c. **ut**; see n. v. 275. **continuo**; see n. v. 258. **protinam** (temporal); ep. Cure. 363; Cas. v. 3, 15; Ter., Phorm. i. 4, 13. **in pedes**; "in flight"; ep. Capt. 121; Ter., Eun. v. 2, 5, and Phorm. above.

372. **Egone ut**; see n. v. 194; and ep. Cic., Att. xv. 4. **haec con. gestem**; "Am I to carry about these matters shut up"? **clanculum**; see n. v. 314.

373. **flagitia**; see n. v. 165. **damna**, here and **damnum**, v. 375, appear to be used in much the same sense, "ruin"; see vv. 64-5 and n. **desidiabula**; only here, "lounges," "places of resort," from *desidia*. *dispoliabula* of Nonius is inadmissible, for the reason that it assumes the use of *v*, *dispolio*, which is never found. *despoliabula* of Dousa is better, but it has no MS. authority.

374. **adflictas**; the reading of the best MSS. ought, I have no doubt, to be restored; the editors have all adopted the emend., *adfectas*, of Nonius in the sense of *conaris*, which Uss. supports by a quotation from Statius, "Juvencos agricola imposito sociare affectat aratro." There can be no objection to the use of *afflictare* here, except that it cannot be employed with an infin., for it is found in Lucretius, Caesar, and Tacitus in the sense of "harass," "torment," "ruin" (see v. 152), any of which will suit the present passage. I have put an interrogative mark after *tuos*. The same verb is used in the same sense by the same speaker in v. 152; see also Ter., Eun. i. 1, 31.

375. "At once you are driven to disgrace, ruin, and shame, and being corrupted." **probrum**; ep. vv. 969, 1165; Miles 364. **damnum**; see n. v. 64. **flagitium**; see n. v. 95. **adpellere . . . perdere**; I have taken as second pers. sing. pres. indic. pass., a form which has the sanction of editors and grammarians. Our three principal grammars sanction the use of this form. Madvig says (L. G. 113 *b*), "in the present

indic. in the third conjugation it is very seldom used." Roby (L. G., Part i. 570), "*ris* is retained in pres. indic., with rare exceptions, in verbs which have an active voice, but in deponents *re* is frequent in Plautus," two instances of which are given below. In Public School L. G. 45, note i., "In second pers. pres. indic. passive it is not so usual to write *re* for *ris*, on account of the confusion with infin. act. and imperat. pass." Key does not seem to sanction *re* at all in pres. indic. of verbs of third conjugation. Other Latin grammars generally give both forms for second of pres. indic. passive of same conjugation. And, though the two verbs here together, both in *re*, may be considered unusual, the MSS. do not require to be changed, and the forms in the text give good Latin, good sense and metre, more than can be said of the emendation. The pedagogue, as some of the moderns of the same profession, may be fairly supposed to have been something of a pedant in the language he uses. If no better emend. can be given by Plautine scholars the readings of the MSS. must stand, and in that case the explanation of the forms given above is unavoidable. *re* is frequently found as ending of second person sing. in fut. and imperf. indic. and pres. and imperf. subj. of all conjugations, and it is quite probable that *ris* of the present, and particularly of the third conjugation, in which it is the more usual form, was the type of all the others, for there is reason to suppose that in the present of fourth conjugation in which *re* is not found, just as the *e* or *r* in the other cases produced an opposite effect, the assimilating power of the preceding *i* or *r* tended to preserve the original form; cp. Men. v. 9, 15; Merc. i. 2, 59. But though the two endings *ris* and *re* were convenient for poets and writers of the literary period, they were often obliged, to prevent mistake, to employ the former in present indic., for in a form like **perdere** there is nothing to indicate mood, voice, or person, hence they generally wrote *perderis* to distinguish it in mood and voice from pres. infinit. act., and in mood and person from second sing. pres. imper. pass. The forms of the language never enabled them to distinguish the mood and voice of the last two, which always continued to be written *perdere*. Those in the text, then, may be defended on the principle that the older writers not infrequently adapted their orthography to the popular pronunciation, to which those before us, and others in writers of a later date, must be assigned. Such forms in the case of active verbs of 3rd conj. are not so often found, but they are not unusual in the case of dep. of same conj.; see n. v. 461. Why ought they to be retained? Because they have classical authority; because they are the readings of the MSS.; because the emend. of Nonius, in the sense proposed, is inadmissible, and even were it admitted does not remove the difficulty, for R. and Fleck. condemn this and preceding v.; Guyet 377-8; Bergk, and Fleck. 379 in connection with following v.; while Goetz and Uss. think that vv. 376-9 are only a repetition of 372-5, the latter of whom, to mark his disapproval, has inserted this and three vv. preceding in brackets. Editors do not appear to have noticed the fact that the pedagogue, in leaving the house, is greatly agitated, and in his denunciation of the sisters and the place, gives expression to his feelings in a few short and unconnected sentences, after which he proceeds to exclaim, "Égone ut," &c., and with the utmost indignation addresses his young master, and denounces him and his proceedings, down to v. 380. He sometimes repeats himself, but this only adds emphasis to what he has to say, and indicates the indignation and excitement of the speaker. As *s* in old Latin was frequently elided, and therefore sometimes not written, the forms in *s*, in one or both of the words in the text, might be substituted, and thereby the objection to both verbs coming together with the same ending, *re*, would be removed.

376. **te tui**; by bringing *te*, the subject of the sentence, forward it receives emphasis, and is under the ictus of the foot as well as **mei**; *tui te* would be the natural order, but this would involve hiatus, which could not be obviated unless by emendation. The reading of the MSS., and of all editors except Fleck., as far as I can see, is quite unobjectionable. The accent either of *te* or *tui* ought to be preserved, and as each of them is a case of *tu*, it is not important which has it. **intus**; to be taken with *tui*, as a sort of attribute; the position of the adv., closely connected in sense with **tui** and **puditumst**, and the meaning of the latter, do not admit of its being referred to the house of Bacchis; see n. v. 138. **puditumst** (depon. with same meaning as active) takes an object, person, or thing in gen. Uss. quotes Propertius, "Valeat probro Vesta pudenda meo"; ep. Ter., Ad. iv. 5, 49; Heaut. ii. 3, 19. **factis**; abl. of cause *sc. factorum*, if object of the person were omitted; see n. v. 62.

377. This v., irrespective of feet, naturally consists of three parts, **Q. . . una, am., adfin., &c.**, and is more direct and emphatic than 374, which it resembles; it may be observed that the former consists of two—**Q. patrem, et, &c.** Here the anteced. of **Quibus** is *factis*; in the former it is *flag., dam., desid. teque* has been omitted owing to the use of *gerul.* (next v.), also the *conjun.* and *omnes*; *adfinis tuos* is not unlike *adplicitas tuos*. Another difference to be noticed between this and above v. is, that the latter is clearly part of a question.

378. **infamia**; "your bad character"; abl. of cause. **gerulifigulos**, *sc. gerulus-figulus (gero, fingo)*: "sharers and abettors"; for form see Most. iv. 1, 25; Truc. ii. 7, 1. **flagiti**; see n. v. 95.

379. **malum**; "calamity"; see Cas. iii. 5, 31; iii. 6, 41. **istoc**; adv., refers to *flagiti*, preced. v. **certumst** to be taken with **nunc**, not being connected by construction with the preceding or following clause. With meaning ep. vv. 992, 1155; Trin. 511, 584, 838; Cas. ii. 4, 15; ii. 8, 12; iii. 1, 8; Cist. iii. 16; Epid. i. 2, 60; Men. v. 6, 12; Merc. iii. 2, 3. **iam**; see n. v. 45.

380. Lydus turns from Pist. to the audience. **De me . . demol.**; "At once will I remove the charge of this from myself." **hanc culpam**, has reference to *malum*, preced. v. **iam**; see n. v. 45. **palam**; see n. v. 299.

381. **lutul. cæno**; "filthy pollution"; ep. Poen. i. 1, 30; Pers. iii. 3, 3. **foras**; see n. v. 93.

382. **Multimodis**; *Multis modis* of the MSS. might be admitted, and I think ought, for abl. or dat. in *is* without the ictus may be short in Plautus; all editors, however, have adopted Camer.'s emend.; ep. Trin. 931; Ter., And. v. 4, 36; Heaut. ii. 3, 79; Phorm. iii. 1. **egomet**; see n. v. 322. **ita**, points to what follows; ep. Cas. ii. 5, 35.

383. **amico**, adj.; **amicus**, subst. **ita uti**, correlats. **uti**, "as." **nomen (accus.)**; **nomen possidet = appellatur**: ep. Miles 437; Trin., Prol. 21.

384. **Nisi**; see n. vv. 367 and 321. **ei**; see Madv., G. L. 489 a, and ep. As. 523; Cas. iii. 5, 37; Epid. 49. **praestare**, depends on *arbitror*. οὐκ ἔστιν οὐδὲν κτήμα κἀλλίον φιλῶν (Menander). **Id . . ita** refer to what has just been stated. **opera**; "by fact."

385. **Nam**; see n. v. 11. **ut**; n. v. 275. **in Ephesum**; n. v. 169.

386. **Ex Epheso**; see n. v. 169.

389. **Condigne**; in accordance with his character=*quam digne*, as it ought, perhaps, to be written; cp. Aul. 457; Capt. 107; Cas. i. 43; Men. v. 5, 8; Poen. ii. 17. **Con.** is brought forward for the purpose of connecting them more closely with "Chrysalus," in preced. v. **quam**, interrog.; to be taken with **technam** (τέχνη), "artifice"; cp. Capt. 636; Most. iii. 1, 18; Poen. iv. 1; Ter., Eun. iv. 4, 50; Heaut. iii. 1, 62.

390. **Sed ego me**, . . . down to **celabis** (v. 400), are condemned by W., R., and Fleck.; the two last, however, adopt here "*aequom uideo id reddere*," the emend. of Bothe. Muretus proposed "*Sed aequom id ei reddere*." Uss. thinks the passage genuine, but rejects entirely *Sed eecum uideo incedere*, thinking these words belong to v. 400. The emendations are entirely conjectural, and in my opinion give no sense; "Him who patched up the different parts," Goetz. The emend. of the old reading given here, whoever wrote it, seems to be the only one from which any sense can be extracted. W. and Goetz have *Sed eecum uideo incedere*. I have written *ego me* for *eecum*, believing, as I do, that the latter has been the great stumbling-block to a rational explanation of the passage. **me uideo**=*uideor*: cp. Men. iii. 1, 14. The young man says that nothing except the gods surpasses a real friend (Pist.), and that he has learned this from experience; he then proceeds to give an instance, when he has occasion to mention Chrysalus, who had reported to him the discovery of his mistress, and the trick he had played on his father about the gold. He is quite delighted; and with the prospect of obtaining the gold and the sister, thinks he is on the high road to prosperity, but imagines himself, in his exultation, to be forgetting the claims of others to his consideration, and especially those of the slave, who is proceeding so coolly and successfully with his schemes on behalf of himself. Trans., "But I, I seem to myself to be too exultant"; or, "I see that I am exulting." "For," &c. *incedere*; cp. v. 1065.

391. **Nam**; see n. v. 11. **pol**; n. v. 35. **quidem** belongs to **meo**; for order see Cist. 88; Merc. iv. 5, 22; Most. iv. 4, 22; Cic., Off. i. 11; ii. 17; iii. 17. **inpen-siust**; "more extravagant." This is the reading of the MSS., and of all the editors except Uss., who writes *infensius* in the sense of *molestius*. Salmasius proposed *grato homine*. The emend. of the former does not, however, in my opinion, accord with the sentiments in this and the three vv. following. The young man is ringing the changes on moral rectitude and ingratitude. Nothing is more hazardous to reputation than the latter, for the pardon of a culprit is condoned as an act of mercy, while the abandonment of a benefactor incurs the charge of ingratitude; therefore both good and bad alike will commend the former, but even the bad themselves will find fault with the latter. He is willing to wink at wrong-doing, provided he is not thought ungrateful, but he must be careful and on the watch. This principle, with a view to his approval of the proceedings of Chrysalus, he endeavours to reconcile to himself down to the end of the scene.

392. Note the antithesis here. **Malefact.** and **beneficum** being opposites, are contrasted, while **amitti** has almost the same meaning as **relinqui**. **amitti**; "let off"; cp. As. 604; Curc. 599; Miles 1096; Most. ii. 2, 2. **satius**; for omission of *est* see n. v. 345, and cp. vv. 300, 721; Amph. 590, 947, 963; As. 195, 801; Cist. iii. 15; iv. 1, 16; iv. 2, 68; Epid. v. 2, 4; Men. ii. 2, 7; iv. 2, 57, 73; Merc., Prol. 39; ii. 3, 61; Miles 290, 370, 1138-9; Most. i. 3, 101, 122, 130; Stich. 30; Poen. iii. 1, 65; iii. 3, 64, 66; Truc. ii. 2, 50; iv. 3, 34.

393. *Nimio*; see n. vv. 71, 120. *inpendiosum*, has nearly the same meaning as *inpensus*, v. 391, each of which has reference to the sentiment *Mulfact., amitti*, preced. v.

394. I have written *Illud* here with Uss. W. R., Fleck., and Goetz have retained *Illum* of the MSS., but change *hoc* to *hunc*, the emend. of Aldus. The emend. of Uss. agrees better with the sense of the whole passage; and it is not improbable that Plautus may have written *Illuc* or that *Illum* is an old neut.

395. The reading, *ca cum*, of the MSS., I believe, has been put by a transcriber for *eadem*, which I have inserted in the text. Uss., Fleck., and Goetz have followed R. in reading *acquomst.* Bothe's emend. of the MS. was *acquom.* The four last have also *optist.* W. writes *atque* instead of *acquom.* After *magis* Pylades and Lamb. wrote *accurare atque adrigilare, &c.* The emends. of Bothe and R. are untenable: that of Weise seems to be the best. *eadem*, is abl., referring to *causa*; *esse* depends on *est opus*; *obuigilato*—*obuigilare*, depends on same; *eadem* implies that both the complements, *magis cum cura esse* and *obuigilato*, are applicable to *est opus* for the same reason. "I need to be watchful for the same reason as I need to be more careful." For *idem* used in a somewhat similar manner see Cic., Brut. 81.

396. *specimen specitur*; "You are looking at your model." *certamen cernitur*; "You are deciding the struggle." Observe the alliteration here, and cp. Cas. iii. 1, 2; Most. i. 2, 48.

397. *quoiquoiusmodi* sc. *cuiuscuiusmodi*. I have written the former to preserve uniformity in orthography, and to avoid the assumption that *qu* and *c* were interchanged indiscriminately in the same word. It is more probable that the first part of the word was correctly copied by the transcriber than the second, but *qua* has been written for *quo* with the *i* omitted, and its separation from what follows shows that it was wrongly taken for a different word. The *us* of the genit. was often omitted in the pronunciation which the orthography frequently followed, and here there is neither accent nor ictus to preserve it. Scaliger wrote *cuiucuiusmodi*, and R., Fleck., and Goetz write *quoiquoiusmodi*, omitting *us* of the MSS. in the second part. Lorenz and others proposed *quoiviusmodi*, which must be for *cuiusviusmodi*; this introduces a new element not found in the MSS. and ignores *qua*. W. and Uss., following Camerarius, expunge the last form, the latter of whom would either accept this (and so in his text) or read *bonusne aut quoiviusmodi*. For omission of interrogative particle in double dependent questions see As. 462; Stich. 32; Ter., Heaut. iv. 1, 30; and cp. such forms as *velitis, jubetis* in legal phraseology, found in Cicero and Livy. Here, however, the particle is not, properly speaking, omitted; it is not repeated, for the adjectives are strongly contrasted, and the order of each successive pair being reversed, this is brought out with more force by its omission.

398. *malignus*; "stingy"; cp. Ter., Hec. i. 2, 84. *largus*; "liberal." *comis*; "courteous"; cp. Ter., Hec. v. 3, 39. *incommodus*; "disagreeable"; cp. Ter., Hec. i. 2, 90. The last is the emend. of the reading of Ba by Bugge, which Uss. and Goetz follow. W. adopts the reading of the other MSS., which is impossible. Herm., R., and Fleck., without authority, write *tristis* before *incom.* There appears to be little difference between the philosophy of Mnes. and that of the slave, 653, &c.

399. *sis*; see n. v. 135. *sis* sc. *siveris*; cp. v. 465; Merc. iii. 4, 28; Epid. iii. 3, 19; Cure. 27; Trin. 521; Liv. i. 32; and see n. v. 21.

400. *Utut*—*utcumque*; cp. v. 1192; Amph. 1117; Cist. i. 110; Poen. iv. 2, 11; Merc., Prol. 81; iii. 2, 15; Most. iii. 1, 13. *moneo* sc. *te*, but *tu* being the subject of *eris* and *celabis*, the former can be omitted without obscurity. *Utut eris* is the object of *celabis*.

401. **hinc** ; from this place, "here"; cp. Cas. ii. 7, 13. **auscultabo** ; cp. v. 270.

402. Here the reading of the MSS. is retained, which Weise also has followed; cp. Merc. iii. 4, 3. Lamb., Dousa, R., and Fleck. have *aceto*. Gruter proposed *peracre* for *cor acre*: Acidalius, *neque tibi acetum acre*, *cor* being omitted; Uss. reads *ter* for *cor*, and says that "*cor acetum esse*" is a Plautine impossibility. Plautus might have said, "*cor aceto esse*," or "*cor aceto est*," but what the learned editor means is, that he could not say, "*cor acetum est*," with which I entirely agree. There is no manner of doubt that he could say, *sitne acetum . cor*, the reading of the MSS., for the verb *esse* does not, except when it means "to exist," or with an adj. or adv. referred to the subject, or when the latter subst. is a definition of the former, constitute complete predication. This is seen from the fact that writers, at all periods of the literature, could not use two substantives with this verb, both in nom. case, unless they were almost identical in meaning, or intended to be so; they were obliged to put the latter in the dat., by which it acquired a different sense. What has been said applies to the pres., fut. and imperf. indic. of this verb, and to the imper.; but in the case of the pres. and imperf. subj. complete predication was impossible, unless in the cases mentioned above; hence for these tenses the old writers often used a different verb for this purpose, viz., *fuam*, *fuas*, *fuat*, &c., and *forem*, *fores*, *foret*, &c. In course of time, however, some of these forms seem to have been laid aside, when nothing remained but the forms of *esse*, to which the meanings of *fuam*, &c., still clung in the cases in which that meaning could not be dispensed with. In the perf. tenses of both moods the forms of the old verb alone were in use, and sometimes retained the old meaning and sometimes had that of a tense of *esse*. **sit**, then, = *fuat*: "become"; and whether the latter form = *futurum sit* or *fuerit*, is not important, see n. v. 154. It will be noticed that the emendd. of Gruter and Uss. given above proceed on the assumption that *sit* is here a verb of complete predication, and so it is if = *fuat*. For use of **acetum** see Pseud. 739, and for sentiment see Truc. i. 2, 83-4; Aul. 460. There is no necessity to take **acre** with **acetum**, as Acidalius and W. propose; for **cor** and **pectore** cp. Cas. ii. 6, 62-3; Ter., Ad. iv. 4, 5; Phorm. ii. 2, 7; Hec. iii. 2, 12; and for **acetum** see Hor., Sat. i. 7, 32.

404. **Perdidit, pessum dedit**; the latter is somewhat stronger. **perd.**; "has undone." **pess. perd.**; put to ruin, "ruined"; cp. Merc. v. 2, 6; Trin. 165; Ter., And. i. 3, 3. **uni unicum**; the only son of thee alone; the poet is only trifling here with two words similar in sound and meaning; cp. Cas. ii. 3, 47-8; Truc. i. 2, 97. All editors except W. have adopted *unice* for *uni*, the emend. of Bothe; see v. 204.

405. **Eia**; see n. v. 74; sometimes written *heia*. I have followed here the orthography of Uss.

406. **illaec aetas**; that, "this age." *aetas*, abstr. for *concr.* = *illa aetate, adolescentes*.

408. **adsentatio**; "indulgence."

409. **Nam**; see n. v. 11. **absque te esset** = *absque te si esset*: verb always impers. and mood subj.; cp. Capt. 748; Men. v. 7, 35; Pers. v. 2, 60; Trin. 832, 1127; Ter., Hec. iv. 2, 25; Phorm. i. 4, 11; Cic., Att. i. 19. **haberem rectum**; "should have trained" = *revissem*; cp. Capt. 367; and see n. v. 14.

410. **prauos**; "depraved"; in opposition to *rectum*; cp. Ter., Heaut. iii. 1, 76.

412. **tam**, was not used with verbs, except as an adv. of comparison followed by *quam*; here it appears to have the meaning of *tantum* or *tantopere*; cp. v. 774; Ter., Heaut. ii. 3, 58; iii. 4. **ciet**; "he accuses." This is the explanation of W. and Uss.

Many objections might be made against this v.; first, the position of *Pist.* and *quod*: second, *erum*, applied to the young man, who is always spoken of as the *sodalis*, *jilius*, *discipulus*; third, the use of *tam* and the meaning given to *ciet*. The two last objections might be obviated by reading *quo perditum* for *quod erum tam*. Without, however, being satisfied with the reading in the text, I am unwilling to make the change; cp. *As.* 472.

413. *Paulisper*; "for a little while"; cp. *Ter.*, *Heaut.* ii. 3, 137; *Ad.* ii. 2, 45. *est lubido* = *lubet obsequi* or *obsequi* for *obsequendi*; cp. *Epid.* 96; ii. 2, 58; *Men.* 7; *Pers.* v. 2, 28; *Trin.* 626. 865; *Virg.*, *Aen.* vi. 134; *Poen.* v. 5, 43. *suo animo obsequi*; "to follow his bent"; cp. *Amph.* 988; *Poen.* 48; *Ter.*, *Ad.* 8.

414. *Iam*; see n. v. 45. *Morem geras*; manage his will, "humour him"; cp. *As.* 40; *Capt.* 403; *Cist.* 85; *Cure.* 149; *Men.* v. 2, 37; *Most.* i. 3, 32, 43, 69; iii. 1, 44-5; iii. 2, 36; also v. 456.

415. *Dum*; "provided that"; cp. v. 1044; *Cas.*, *Prol.* 76; ii. 5, 23; *Epid.* iii. 2, 12; v. 2, 14; *Merc.*, *Prol.* 83. *sine*; see n. v. 21.

416. *sino*; n. v. 21. *equidem*; see n. v. 72. *me uiuo*; see n. v. 298; cp. *Cas.* ii. 6, 57; *Most.* i. 3, 73; *Ter.*, *Hec.* i. 2, 24; *Heaut.* i. 51; *sinam*; n. v. 21.

417. *Sed tu*; followed by a sort of anacoluthon, for there is no verb. For sentiments in this and following vv. see *Aristoph.*, *Nubes* 961, &c.

419. *copiae*; cp. *Cas.* iv. 4, 22; *Miles* 971; *Eun.*, *Prol.* 21; iv. 2, 10; *Phorm.* i. 3, 24.

420. *Digitum longe*; "a finger's length"; cp. *Cic.*, *N. D.* ii. 15.

421. *Ante solem exorientem* = *eum prima luce*. There was a law at Athens forbidding the schools to be opened before sunrise, and ordering them to be closed before sunset. ἀνοίγεσθαι τὰ διδασκαλεῖα μὴ πρότερον ἡλίου ἀνίστοντος. *palaestram*; a part of the *gymnasium*; cp. *Cic.*, *Fam.* vii. 23; *Att.* i. 10.

422. I have written here *penderas* for *penderas* of B, as *penderas* of the other MSS. cannot be defended. R., Fleck., Uss., and W. adopt the latter. The three first transpose, but an instance of imperf. subj. in such a sentence can scarcely be cited even from Plautus. *Gymnasi*; cp. *Amph.* 1004. *praefecto*; sc. ἐπιστάτης, παιδοτρέβης or γυμνασίουρχος.

423. *Id*; refers to *haud m. p. pe.*, and in fact stands for *haud mediocris*, *poenas pependisse*. The use of the pluperf. here is in favour of the emend. *preced.* v.³ *quoi*; the antecedent to this is *ei*, to be supplied with *adversebatur*. *hoc*;

* In reference to the conditional proposition in *preced.* v., it is worth while to note that neither Latin nor Greek had a conditional mood, nor are writers on English grammar willing to recognise one in English, though French, German, Italian, and Spanish have it. French and Spanish have special forms for it. In German the subj. of an auxiliary verb, followed by an infinitive, is used. And in Italian the imperfect subj. is called the conditional. There can be no doubt that we have the forms for it in our language, and that these forms have the meaning of such a mood; but as English grammar has borrowed all its etymological apparatus from Latin, all such forms have been relegated to the subjunctive. This is to be regretted. For instance, "should pay," "would pay," "should have paid," "would have paid," expressing the result of a condition in conditional propositions, are not subjunctives either in form or meaning, nor are they the representatives of the subj. of a verb of the same meaning in Greek, French, or German, none of which employs the subj. at all in the apodosis in such propositions, except that the last two sometimes use it, but not with the same meaning or in the same connection as the conditional. Greek used ἄν with optative, or indicative in connection with past tenses, while the two languages mentioned had a conditional mood which expressed the required meaning. Latin never produced a form capable of this, nor devised an adequate substitute, both meanings being

refers to next v. *adcersebatur*; there can be no doubt that this form, often found in MSS., is a corruption of *arcess*. The most plausible explanation of this curious formation in Latin is, that it is a frequentative of *adcedo*, like *incesso* from *incedo*; such verbs as *riso*, *inviso*, *reviso*, and *piso* are in favour of this view. Other forms, like *capesso*, *facesso*, *lacesso*, *petesso*, are probably new formations from old perfect or supine stem in *ess*. In Plautus we have also *expetesso* (Rud. i. 5, 1), *impetrassère* (Cas. ii. 3, 55), *expugnassère* (Amph. 207), *incipisse* or *esse*, *incipissam*, *incipissit*, *incipissis*. The verbs enumerated above, excluding the last-mentioned, *petesso*, all form their perfect and supine in *ivi* and *itum*. I imagine those to be from an old supine, with *s* added for a perfect stem, *t* assimilated, and *i* changed to *e*; that is, *capits*, *facits*, *lacits*. This is the only explanation that can account for the *e*, seeing that they are *i* verbs, and for *ss*, as the Latins never doubled their consonants except as a result of assimilation, and even in that case they did not always write them, and much less did they add a suffix beginning with *ss*, as some think: *capto*, *facto*, and *lacto* were later and special forms. All these forms in *ss*, together with those in Plautus, were, I have no doubt, intended originally to intensify the meaning of the verb, or give the present the force of an historical present or an aorist. The explanation given here agrees partly with that of Corssen, viz., from a perfect stem in *s*; that of Madvig and Roby, that these verbs are from an old fut., is inadmissible. Leo Meyer explains these verbs thus: *capesjere*, *facesjere*: see Vergl., Grammatik, p. 255.

expressed by the so-called subj.; no form like "payerait" in French was ever developed. This defect, which English seems to have copied, has caused great difficulty in getting at the meaning of conditional sentences in Latin, and the usual forms employed to express them in English have largely increased it. Would any English grammarian call "will, shall, pay," or "will, shall have paid," subjunctives? And this is what is done by giving the name subjunctive to the forms noted above. Writers of Greek and Latin grammars give a large number of these for rendering into English the tenses of the optative and subjunctive—"can," "may," "could," "might," "should," "would," of which, I believe, "can" and "could" are not required; but a student is somewhat confounded on turning to an English grammar to find that the only forms recognised are "should" and "would," and that they are assigned to a mood to which they do not properly belong, while those for the subj. are entirely omitted. Have we no forms to express a mood which plays so important a part in the ancient languages?

The Latins and Greeks, to take the verbs used above, could say *si venias* (sometimes found) *pendis*, εἰ ἂν ἔρχῃ, ἀποδίδως, and the verb of the protasis being a present subj. ought to be rendered "if thou come," or "if you may come." Again, in *si venias*, *pendas*, εἰ ἔρχοιο, ἀποδίδοις ἂν, neither the verb of protasis nor of apodosis is subj. mood at all, but present conditional, and is to be rendered "if you would come, you would pay," which English grammarians call a past tense of the subj. It is needless to repeat that the verb of the protasis in this last instance is a present conditional, and that of apodosis the same. If the perfect subj. is employed in protasis or apodosis or in both, in Latin it stands for perfect or past conditional. In the case in which *si venires*, *penderes* seems to have nearly the same meaning as *si venias*, *pendas*, both admit of the same explanation. In *si venires*, *penderes*, referring to the past, the verb of the protasis is an imperfect subj., that of the apodosis past conditional; that is, the verb of the protasis, whether in the imperfect or pluperfect, in this case is always subj., and that of the apodosis either present or perfect conditional. It will be seen from what has been said that the present conditional was represented in Latin by the present and imperfect subj., and in Greek by the optative with εἰ or ἂν; the perfect by pluperfect, perfect and sometimes imperfect subj. in Latin, and aorist or imperfect indicative with ἄν in Greek, and moreover that those moods also retained their proper functions sometimes even in conditional sentences. It is to be observed that it was only in suppositions referring to the future and the past that the conditional mood found a place in Greek and Latin, and the same holds good of English, French, and German; but in order to understand its force in such suppositions, in the two first it ought to be kept apart from the subj.—at least so far as English students are concerned—in the third. Another fact not to be overlooked in this connection is that in suppositions referring to the past in Greek, the subj. mood could not be employed at all.

425. *lbi* sc. *palaestra*. *hasta*; see n. v. 69. *disco*; n. v. 65. *pugilatu*; "boxing"; see v. 598.

426. *sauis*: n. v. 47; as a term of endearment, see Ter., Eun. iii. 2, 3.

427. *aetatem extendebant*; "prolonging their lives." *aetatem*; cp. vv. 352, 776; Poen. iv. 2, 6; and see n. v. 54. *latebrosis locis*; see v. 54.

428. The poet, after connecting this v. with what precedes by *Inde*, adds a new term, *de hip.*, and repeats *pal.* with more explicit reference to the place meant. *hippodromo*. Pliny, Epist. v. 6, and Martial xii. 50, use this word in reference to a place attached to a private mansion; here the public "race-course" at Athens, similar to the "circus" at Rome, is meant; cp. Cist. ii. 3, 7, 10. *ubi reuenisses*; the indicative might also be employed, but of course not with same meaning. Definite relat. advs. in Latin, used as conjunctions in an indefinite sense, take subjunctive mood; see Liv. i. 32.

429. *Cincticulo praecinctus*; "tucked up with your belt" sc. neat and modestly dressed; for latter see Hor., S. ii. 8, 70. *sella*; "stool." *adsideres*; "you would sit." This is the apodosis to *ubi reuen.*, preced. v. The subj. is unusual, imperf. indie. being the ordinary construction. It appears to be here due to the subj. in *ubi* clause, a sort of attraction; for meaning cp. v. 275; Ter., Heaut. 72.

430. *Quom* (temporal), with subj.; the action of the verb being repeated. Definite relat. adv. used in indefinite sense, hence subj. *syllabam*, (accus. of cognate or equivalent notion).

431. *corium*, for *cutis* or *pellis*: in a disrespectful sense; in Miles 29 it is put for the hide of an elephant; cp. Epid. 67, 93. Horace employs it in a bad sense. *maculosum*; marked with stripes, as a nurse's dress. *pallium*; see n. v. 69.

432. *discrucior*; cp. Trin. 103; Ter., Ad. iv. 4, 1; also Aul. 105; Cas. ii. 3, 60.

433. *suspicionem*. Some editors of the classics admit the form *suspitio*, which is often found in MSS., but surely the use of two forms of the same word is confusing. The latter ought, I believe, to be discarded, as it can only represent the probable pronunciation at the time the MSS. were copied, or, what is more likely, has been wrongly written for the first. There can scarcely be a doubt that the word was originally written *suspicitio*. One of the three short syllables, *spi*, *ci*, *ti*, would have a tendency to fall out in pronunciation; the second is part of the root, and is therefore more likely to have been retained than the suffix. Besides, *ci* and *ti* are frequently confounded in the best MSS., and this confusion would be greater when both came together. The question is, how did Plautus write the word, and how was it pronounced in his time? I think it is safe to say that he wrote *suspicio*, and that *c* had the hard sound of *k*; hence the *t*, as has been said above, is due to the transcribers. *causa mea*; see n. v. 87.

435. *hon. cap. suf.* In 180 B.C. a law was passed laying down the ages (27 for the office of questor) at which candidates might sue for offices of state; but see Livy vii. 26.

436. *Quam, prius quam*, followed by imperf. indie., is hardly found except in Plautus; but the tense of main verb, which is imperf., decides the mood of subordinate. *desinebat*; see v. 98, and cp. Liv. xxiii. 30; Ter., And. Prol. 22; ii. 6, 10; v. 18; v. 6, 8; Eun., Prol. 16; ii. 3, 57; v. 2, 45; Ad. i. 2, 43, 57; iv. 1, 23; v. 3, 67; Phorm. i. 2, 1, 19; ii. 3, 30; Hec. v. 3, 12; Cic., Fam. xii. 15.

437. *septuennis*; cp. Merc. ii. 2, 21; Men. v. 9, 57. *adtingas*; for mood see n. v. 61; and cp. Ter., Phorm. ii. 3, 91; Eun. iv. 6, 2; Ad. ii. 24.

438. **puer**; to be supplied with preced. verbs, is put here to bring out more strongly the contrast between it and **paedagogo**. **tabula** *sc. literaria*; cp. As. 756; Hor., S. i. 6, 74; E. i. 1, 56. **disrumpit**; also v. 604; cp. Ter., Ad. iii. 3, 15.

439. **Quom** (temporal); see n. v. 56. **postulatum**; to accuse, complain.

440. **Noster esto**; not quite the same meaning as in Truc. v. 61; cp. Miles 898; Ter., Eun. i. 2, 74.

441. **Prouocatur**; "is summoned"; also to challenge, as in Truc. v. 62; cp. Miles 1122; Pseud. 638, 640. **eho**; see n. v. 197. **minumi preti**; cp. Miles 145; As. 849; Cas. iii. 4, 4.

442. **attingas**; the reading of the MSS. has been here retained. All the editors have adopted the old form, *attigas*, for which there is no MS. authority in this passage, and is here only an emend. of Nonius. **istac causa**; refers to **tabula disrumpit caput**, v. 438. **quando fecit strenue**; "when he has acted boldly"; cp. v. 1; Stich. 593.

443. **It**; this v. has been variously explained by editors. I have followed the reading of FZ, which W. adopts, in preference to *Fit*, the reading in D, which gives no sense. R. and Fleck. have adopted the latter; Goetz has *Ita*; Bothe reads *Ut*; and Uss. has *Sit*, on the supposition that this v. forms part of the speech of the person before whom the tutor is supposed to have been summoned. Neither "let the master be like a lamp" nor "the master becomes like a lamp" is, in my view, the meaning intended. **lucerna**; implies light, but the sense appears to be that the light is partly extinguished. The tutor says, "the master goes out like a lamp," &c.; the word at the head of the note is used in this sense by Lucretius and Horace. **uncto . linteo**; some, as Turneb and Dousa, think that this was used for extinguishers or snuffers; others, as Uss., that it is part of the covering of a lamp or light, a sort of lantern, which, I have no doubt, is the correct view. *linca lanterna*, Cic. Att. iv. 3, is employed in this sense. **expletus**; is the reading of FZ, which W. has adopted; *expretus* of the other MSS., which R., Fleck., and Uss. have followed, is not found in any Latin writer, and they do not venture to give any explanation of its meaning; Pylades, Rost., and Bothe also read *expletus*. Uss. says if he thought the Romans said *lucerna expleta* for *l. circumdata* or *cineta*, he would follow the reading of FZ, but *expletus* in its usual meaning is taken with *magister*, who is compared to a lantern which has been broken, for we are told that his head is broken with the *tabula*. The tutor compares himself or his head to a lantern with its covered light which has been broken by the boy, and finally extinguished by the father, who snuffs him out with the words, "eho senex," &c.; there is an allusion to the surgical appliances to the wounds on his head. Salmasius proposed *extertus* *sc. extersus*.

445. **Inhibere imperium**; cp. Stich. 704; Cas. ii. 6, 57; Liv. iii. 38, 50; xxxvi. 28. **uapulet**; Goetz alone writes *uapulat*, against the MSS.; Lydus makes a general assumption, including all masters, not specifying his own case in particular, and therefore uses subj.; see Ter., Phorm. v. 6, 10; Eun. iv. 6, 4; Ad. ii. 1, 5; ii. 2, 5.

446. **postulatio**; "charge"; cp. Cas. iii. 2, 26; Ter., Heec. i. 2, 105.

447. **Mira sunt, ni Pist.**; "I wonder if Pist. has not," or "it is strange if," &c.; cp. Amph. 279, 315, 428; Capt. 799; Cas. ii. 2, 20; iii. 2, 24; Poen. iv. 2, 17; Pseud. 1216; Trin. 861. There is no necessity to write *contulerit*, found in FZ, as fut. would not give good sense, and subj. would make it grammatically depen. on what precedes, which the poet did not intend.

448. Pylades. Herm., R., Fleck., and Goetz assign this v. to Lydus, contrary to the best MSS.; W. and Uss. as in the text.

449. The same editors, including Uss., give this v. to Lydus, contrary to the MS. B (according to Uss., and FZ according to Goetz), which W. alone has followed. The sense is not clear, hence they are obliged to adopt the emend. of Herm., who inserts *haud* before **mavellem** without any MS. authority. While agreeing with W. and the MS., I think he is mistaken in supposing that **illum** refers to Lydus, for Mnesilochus has not yet taken any notice of the other speaker, and it is to the words of Lydus, as the previous speaker, that he always refers, whom he speaks of as *hic*, *huius*. It is the question of Philoxenus, who is the first to see him, that calls forth this v. from Mnesilochus, who repeats the verb *videre* of the question, and uses the same construction; **deos propitios** and **illum** are subjects of *videre*, not objects. If Mnes. had been speaking of Lydus here he would have said *hunc*. *Sed quis hic est* in preceding v. shows by *hic* that Philoxenus has overheard the preceding remarks of Mnesilochus, who is subsequently referred to by *illic*, *illum* until he has been accosted by Philoxenus, when Lydus (v. 454) uses *hic*; see Amph. vv. 288, 290. Or else the old man expresses his astonishment by *hic* when he sees Mnes. for the first time, and then uses *illic* until the latter has been brought into the conversation, for up to this point he has been speaking aside or to the audience. Mnesilochus has no reason to be afraid of the pedagogue seeing him, but from the conversation that he has overheard he fears that his young friend has got into trouble on his account, and therefore does not wish to be seen by the father about the house of the sister. Mnes. is afraid that the father may not be propitious to his undertaking, for from what he has heard he knows him to be the father of Pist.; v. 447 shows that he is of opinion that Pist. is well able to manage the pedagogue, therefore he has nothing to fear from that quarter. And in fact neither Lydus nor the old man knows anything of the *res mandata*, for the former holds up the conduct of Mnesilochus as a model worthy the imitation of Pistoclerus, and draws the old man's attention (v. 489) to Mnes.' grief at the misconduct of his son. All three are kept as yet in ignorance about the real state of matters. I have no doubt, therefore, that **illum** in the text refers to Philoxenus.

450. **illic**; ep. v. 135. **Pistocleri**; R., Fleck., and Uss. condemn this reading; as they have nothing to substitute but conjectures, I gladly follow the MSS. and W.; Uss. omits **Pist.**, leaving the v. incomplete.

451. **ille**, of course, refers to the absent Pist., although just mentioned. **lupanari**; for *fornic.* from *lupa* for *meretrix*: ep. Juv. vi. 121; Quint. v. 10, 39.

452. **produxit**; for *genuit.*: ep. Ter., Ad. iii. 2, 16.

453. **Saluos sis**; for *salue*: ep. v. 537; Stich. 316.

454. **enim**; see n. vv. 48 and 699. The last part of this v. expresses almost the same thought as that of v. 452. **rite**; "in due time," or some expression with similar force. **productus**; with same meaning as above.

455. **In mare it**; ep. Truc. ii. 7, 15: "he goes to sea," almost equivalent to *ingreditur mare*, but different from *navigat*, which means "he is at sea"; see Ter., Hec. iii. 4, 3, 5. Nearly the same sentiment is found in Psalm cvii. 23, English Bible. "They that go down to the sea in ships." *it* of B (Uss., *ut* Goetz) or *ut* of CD might have been put in the text; the latter would give, perhaps, better sense than the former; as all

other editors have adopted the reading I am not disposed to change it. *familiarem*; "of his house." *domum*; "home."

456. *mori*; correction of Pius for *more* of the MSS., but the original MS. no doubt had *morei*; for meaning see n. v. 414.

458. T. n. i. *ae.*, &c.; "There is not three days of difference in their ages as to which is the elder." *aetatis*; see n. v. 54. *uter*; I have followed the MSS. in preference to *ut*, Herm.'s emend., adopted by all editors except W.

459. *ingenium*; see n. v. 12. *plus*; no abl. sing. in use, hence it must be taken here as an adv.; in such cases *quam*, which ought to follow, may be omitted; for construction see *Madv. G. L.* 305, and cp. v. 814; *Ter., Ad. ii.* 1, 45; *Men. iii.* 1, 1. *triginta annis*. The young men were far from thirty—we see that *Pist.* is still under the charge of a pedagogue. The slave exaggerates; and while he says that their ages are nearly the same, implies that one is a mere boy in natural ability, the other a man of mature years. *triginta* was probably suggested by *triduum* preced. v.—"He is the senior of the other in natural ability by more than thirty years." *maius*; in MSS., which W. and Goetz have retained; all others have *alterist* without any authority, and for what reason I do not know. Both parts of the comparison have here the same subject and predicate; the complements are different; the common verb or its complement may be omitted in the one part and supplied from the other, but not both, as would be the case were the emend. adopted. The peculiarity of this v. seems to arise from the fact that there are two comparatives. *quam*, of course, does not require to be expressed after *plus*, but it must be here after *maius*. The effect of putting the verb in the *quam* clause would be to leave the comparative or first clause without either verb or complement; therefore it is much better to keep the verb in first clause, as it is in the MSS., with *vi* or *huic* to be supplied as complement, and to let it be supplied in *quam* clause, with *alteri* expressed as complement. Both complements are in the same case and belong to the same verb. I need not say that sense and grammar are entirely in favour of the MS. reading.

460. This and following v. have been removed from their place in the MSS. in the text of Ussing, and put after the next two, on the plea of want of connexion with what precedes and what follows. Guyet, R., Ribbeck, and Fleck. have separated this and the three succeeding vv., which are clearly connected both in language and sense. Ussing's change is the least objectionable, but it fails to obviate the difficulty, and rather, as far as I can see, increases it. I have therefore retained the order of the MSS., which is also that of W. and Goetz. *Caue malum*; "beware of mischief," trouble, or punishment; cp. *Cas. iv.* 4, 17; *Miles* 279, 531, 547, 861; *Amph., Prol.* 31; *As.* 30, 43; *Cic., de Orat. i.* 58, 247. The verb is used in this sense with an accus. by Cicero, Cæsar, and Horace; most editors write *malo*; Uss. and Goetz as in the text; also, the phrase *caue canem* shows that with the sense here, with accus., it was in general use. Also see *Corpus Inscriptionum Latinarum v.*, No. 8110, *Caveum malum, si non raseris lateres DC*; *si raseris minus, malum formidabis. conpesce*; not found in Cicero; in *Virg., Georg. ii.* 370; *Bucol. iii.* 94, and Horace, and later writers, but always with accus.; see n. v. 156, and cp. *Most. v.* 2, 51; *Ter., Hec. iii.* 1, 2; *Hor., Carm. ii.* 12, 28; *Ov., Trist. iii.* 3, 51. In poetry sometimes, and occasionally in prose, we find an infinitive used for the supines, and for all cases of the gerund, and, especially in both, with four or five verbs in a peculiar construction for accus. of gerund depending on a verb; see *Hor., Epis. i.* 19, 9; *Juv., Sat. vii.* 150. Mr. Roby, I believe, is right in stating that the

gerund may be used in the nom., although the infinitive is the general usage; see Latin G., vol. ii. lxxi. When the infinitive has a subject it is quite wrong to say that it is used for the gerund, but when it is a real verbal substantive, a pure gerund, as often after *jubere*, it is different. What is unusual here is not the use of the infinitive, but the meaning of *conpescere* sc. *desiste*, which renders that construction inevitable. The verb must be either taken as intransitive or *te* supplied for object. I incline to the belief that this verb ought to be written *conperca*; and in fact Dousa and others have so written the word here; see Poen. i. 2, 39. *Conperce verbis relitare* . . S. Turpilius (Lindia); see n. v. 905. **dicere injuste**; cp. Pseud. 612; Stich. 344.

461. **male** . . **dici**; often written in one word; see n. v. 116. **aegre patere**; cp. Liv. xxxvi. 7, and see n. v. 375, and cp. Pseud. 611 and v. 489. **facit**; for *male-facit*; cp. vv. 116-117.

462. **Nam**; see n. v. 11. **promptare**; "give out" (have the management of); or=*profundere*, to squander; perhaps a sort of frequentative verb; cp. Pseud. 628; Miles 846. What the slave wishes to say is, that he would prefer that his young master should have the liberty of punishing him, as he has already told us young gents. of his age are in the habit of doing, rather than that he should have control over his sayings. It will be observed that this v. is a reply to the first words of Phil. v. 460, and that the long line of liquid letters, nearly every word ending with *m*, is intended by the speaker as a sort of clue to the sense. **peculium**; cp. Cas. ii. 2, 27; ii. 3, 42; Merc., Prol. 95.

463. **Quidum, qui**; old abl.; cp. Most. ii. 2, 20; iii. 2, 44; Trin. 166. **faciat minus**; he would be making it less, sc. either by improving the culprit or being tired out with the infliction of the punishment.

465. **Periit**; see n. v. 278. **sirint** sc. *siverint*; see n. v. 399.

466. **quum**. In strictly temporal clauses *quum* with an imperfect indic. in connection with a principal sentence with perfect of same mood is extremely rare. Such clauses, however, are to be met with, and admit of satisfactory explanation. Here we have such a connection of tenses; but while sentences of this sort have no other connection than that of time, in this instance we have the *quum* clause in direct dependence on the principal verb, and as much dependent on it as an accus. after a transitive verb. The usual construction would be *quum periret*; Plautus, however, often employs the indic. in dependent clauses. Either mood is admissible; indic. gives the logical dependence and subj. the grammatical; cp. Capt. 302; Cic., Fam. ix. 25, and see n. v. 9. **ex audito**; cp. Cas. ii. 3, 8; Merc. v. 2, 61. **arguo**; "I am trying to prove or show that" sc. *periisse*.

467. **indigne**; "shamefully"; cp. v. 1086; Cist. ii. 3, 21. **deperit**; followed by cognate accus. Sometimes we find *amore* followed by obj. gen.; cp. Cure. 46; Epid. ii. 2, 37; iii. 4, 50; Cas. 19; ii. 8, 34; Ter., Heaut. iii. 2, 14; Amph. 513; Merc. iii. 1, 34; Miles 796, 932, 999, 1026; Poen., Prol. 103. **Non tu taces?** Put in the interrogative form with a sort of hortatory sense; cp. v. 628; Amph. 693; As. 922; Most. iii. 2, 45; Merc. i. 2, 101; iv. 4, 14; Ter., Phorm. v. 8, 94; v. 9, 15; Men. iv. 2, 54; v. 7, 39.

468. **Ac quae**, is the emend. of Fleck., from a conjecture of R., and is adopted by Uss. The MSS. have *atque*; Bothe and Goetz retain the latter; Lamb. and W. have *at*. The emend. in the text is easy, and gives the best sense. **aestuosa**; the reading of Fleck., R., Goetz, and Uss., has been adopted here; for sense cp. Hor., Od. i.

27, 19. Lamb., Bothe, Camer., Herm., and MS. B have *acstuose*. **absorbet**; cp. v. 369. **ubi quemque**; *ubi* for *quandocumque*; cp. Amph. 1064, 1079; Capt. 498, and cp. Frag., Vidul. 1.

469. **eam esse**; MSS. and W. *esse eam*; Guyet, R., Fleck., Goetz, and Uss. **Ex Samo**; see n. v. 197.

470. **Quae vocatur** P cp. Amph. 378; *sic* or *ita* to be supplied as antecedent of *quemadmodum*, next v.

471. **atque**; does not connect *falso* and *insontem*, but *Pistoclerum* and the latter; it has therefore the same meaning as in the passages cited v. 84, which see. **arguis**; has not the same meaning as in v. 466, but means "you are accusing," charging or censuring, &c.; cp. v. 803; Men. iv. 2, 93.

472. **benevolenti**; invariably used by Plautus as a noun, here it can be taken as such, "well-wisher"; cp. v. 554; Most. i. 3, 38; Pseud. 698-9; Trin. 46, 356, 1148; Cas. ii. 7, 12.

473. **Rem mandatam exsequitur**; *rem mandatam gerere* (next v.) and *res mandata*. *agi* (v. 476) have not the same meaning; the second is the proper expression, "to execute a commission"; the first contains the notion of completion, or of bringing it to a successful issue; the last means nothing more than to be engaged in such a commission. **neque amat**; although Uss. gives *amet* as the reading in A and B, neither he nor any other editor adopts it. **nec**; Geppert asserts that *ne* is found in A; however that may be, the sense would not be much improved by its admission. The usual form in prohibitions of this sort is *neve*; but cp. v. 31; As. 768; Hor., Od. ii. 11, 4; Ov., Am. iii. 14, 21, &c.; Cic., Verr. iii. 48, 115; Off. i. 134; Rep. i. 2, 3; Quint. iii. 2. **creduas**; cp. vv. 501, 842; Amph. 665; As. 845; Aul. 577; Capt. 600; Trin. 606.

477. **nisi**; emend. of Uss., which has been adopted in preference to transposition, the method followed by all other editors except R., who proposed *aut* before *labra*. It is very probable that the slave may have emphasized his assertion by the repetition, and that the word has been omitted by the copyists. **a**; Weise alone has *ab*, which he says is found in the MSS.; Bothe and the rest the reading in the text. A copyist may have been misled by an *ab* preceding and another following the preposition.

478. **dispuDET**; cp. Most. v. ii. 44; Ter., Eun. v. 1, 16. *dis*, with force of *valde*, according to Charisius.

479. **tetulit**; the reading in C and A, adopted by all editors; old perfect of *tollo*; cp. v. 806; Amph. 793; Cist. iii. 19; Men. ii. 3, 35; iv. 2, 26, 72; Most. ii. 2, 40; Ter., And. iv. 5, 13; v. 1, 13.

480. **puDere**; depen. on *memorare* v. 478; hist. infin. or gerund; first explanation to be preferred. **quidquam**; nom., if second explanation be adopted; cp. Merc. v. 2, 71; Cas. ii. 3, 28; Ter., Ad. i. 2, 4; iv. 7, 36; Phorm. v. 9, 33, and see Mady., G. L. 218 a, obs. 2. **Quid verbis opust** P rightly retained by W. and Uss., and printed but condemned by Goetz; expunged by R. and Fleck., thereby leaving a blank in v., who think the words here have been borrowed from v. 483 and taken the place of the true reading, which is supposed to have been lost. R. conjectures "*factis prodidit*," without, however, putting the words in his text.

481. **periiT**; see n. v. 278. **huice**; old form for *huic*, adopted by R. and Fleck.; W.'s *huic* is indefensible. Uss. and Goetz, following Müller, write *sucs* after *huic*, for which there is no authority.

483. **Quid opust uerbis?** Uss., on this whole passage, says that if *puere quidquam* (v. 480) were omitted, he would consider this and two succeeding verses spurious; if not, vv. 480-482 together with v. 484. He inclines to the first alternative. It might be asked, why admit the vv. mentioned at all, if spurious? He does not exclude them, nor is there any proof given that they are so. There is no question of grammar or metre, with the exception, perhaps, of v. 484; and the repetition of words, of which there are numerous instances in Plautus and Ter., cannot be admitted as sufficient reason for their exclusion from the text. On this point see n. v. 375, end. **modo**; ep. vv. 738, 779-80, 968; Amph. 282, 610; As. 272, 860, 867; Capt. 991; Cas. ii. 4, 8; ii. 6, 29; ii. 8, 1, 52; iii. 1, 12; iii. 6, 40, 41, 44; Most. i. 1, 10, 11; i. 3, 43; Men. i. 3, 32; iv. 1, 4; Pseud. 222, 226, 264, 976; Rud. iii. 3, 30; Trin. 582, &c.

484. **Ut opinor**; has been retained. W., whom Spengel follows, has *opino*: Bothe proposed *aut inopinato*, with *illius* omitted; R. and Fleck. have *illi*, with *op.* omitted. Uss. condemns the v. *in toto*, not only for bad metre, but also for defect in sense and style. **illius inspectandi**; the latter is, I believe, the gerund; ep. Capt. 846, 1003; Truc. ii. 4, 19; Ter., Hee. iii. 3, 12; Phorm. i. 3, 24; Eun., Prol. 21; also v. 1209, &c. **mihi**, Uss.; *mi*, W., R., Fleck.

485. *miser opinor* (from preced. v.) after **vidissem**, with **quam deceret** omitted, the reading of R. and Fleck., except that the former has not *miser*. W., Uss., and Goetz as in the text. **me atque illo**; abls. dependent on *aequom*; ep. Rud., Prol. 47.

486. R., Fleck., Uss., and Goetz have adopted *ut*, the emend. of Pylades, after **Egone**; W. has followed the MSS.

487. **Capitis . perdam**; the latter appears to be used for *damuabo* or *damnem*, ep. As. 131; Miles 371, and was most probably suggested by *perdid.* (preced. v.), as the action is certainly repeated in *perire*; note the alliteration next words. **me malis malim modis**; ep. Cas. ii. 2, 15, 18; also iii. 5, 5. We, too, can say "ways," "means," "methods."

488. **Satin ut** sc. *satisne ut* for *nonne satis ut*; some verb to be supplied, on which the clause with *ut* depends, the mood of whose verb is explicable by the rule for relative clauses. Plautus generally uses the indic.; even in the dependent question it is found. It is to be observed that *satin ut* is confined to Plautus. For instances with indic. see Men. i. 2, 67; iii. 2, 56; Mere. ii. 3, 3; ii. 4, 13; Miles 1134; Stich. 271; Pers. iv. 4, 107.

489. **Viden** sc. *videsne*. **ut**; see n. v. 128, 199, and for mood of verb v. 9. **aegre patitur**; see v. 461; As. 825. It is curious to observe the frequency of the use of *ut* in these lines, and each time, except in following v., with a different meaning.

491. **tecum oro**; ep. v. 555; As. 655, 679; Cure. 432; Cas. ii. 5, 16; iii. 4, 5. **animum atque ingenium**; see n. vv. 12, 616. **regas**; see v. 409.

492. **Factum volo**; ep. vv. 604, 771; Aul. 142; As. 678; Cure. 304; Cas., Prol. 21; ii. 4, 7; Cist. iv. 2, 39; Ter., Haut. Prol. 26; Phorm. v. 3, 4; Ad. v. 7, 21; Truc. ii. 4, 26; Most. iii. 2, 130; Pers. ii. 5, 10; and see Madv. 396 obs. 2.

493. **Melius multo**; A, R., Fleck., and Goetz have been followed here in preference to the other MSS., W. and Uss. Tenses of *esse* in 3rd sing. are often omitted, and can be easily supplied; *esset*, *est*, or *erit*, if *reliqueris* is read; ep. Ter., Eun. 5; Cic., Off. i. 43, 152; ii. 1, 9; Fam. vii. 31. In the text of W. this v. is preceded by 496, an arrangement by which the last word of that v., which is spoken by Lydus, falls in with this, which belongs to the same speaker. The advantage gained, if any, is too small

compared with the violence done the MSS. For the remainder of the v. R. substitutes *hic* for *si*; Fleck. has *hic* after *illo*, with *si* omitted; Goetz writes *hoc* for *illo*, which he says is found in A. *illo* refers to Mnes., for Lydus has taken no notice of *Factum volo*, and perhaps has not heard the words.

494. I have followed Uss. here; Fleck. has the same, but he and R. have *est* after, instead of before, *curae*, and the last reads *Mnesiloche* of A, which is adopted. All the editors mentioned have rightly, as I think, given **Concastiga** to end of next v. to Lydus. W. and Goetz have followed the common reading found in the MSS., inserting *est* after *Adfatim*, and assign **Concastiga**, &c., to Phil. The readings and distribution of the words here followed have been adopted on the strength of what has been collected from A, and on the authority of R., Fleck., and Uss. **Concastiga**; cp. v. 1175; Trin. 1, 4. **probe**; thoroughly, "soundly"; cp. vv. 698, 762, 775; Amph. 314, 968, 990; Capt. 268; Cas. 36; Most. 4; v. 1, 19; Trin. 896; Poen. v. 4, 72.

495. Cp. this v. with vv. 374, 377 of same speaker. This, and what precedes, is evidently addressed to the old man, but he seems to take little notice of what is said, and continues his address to Mnes. Camer., Pareus, Bent., Bothe, and Uss. read *amicosque*: W. omits the conjunction altogether. A, R., and Fleck. have been followed, except that these two editors have transposed *me*; Goetz as in the text. **flagitiis suis**; see n. v. 165.

496. **In te** (accus.) **ego**; W. alone adopts *ergo* of the other MSS.; other editors have followed A.

497. **Inimiciorem**; found in A, and perhaps B, and adopted by Lamb., R., Fleck., and Uss. Bothe followed the reading in B; Weise and Dousa have *amicorem* of Z. **magis**, to be taken with **credam**.

498. **Sodalemne**, for *utrum*, followed by *ne . . . an*: see n. v. 73; but here *utrum* may be taken as an adj., when reference does not apply; see Men. v. 9, 60.

499. **potius**, and **magis**, v. 497; both comparatives; the former implies preference, the latter degree; see vv. 102, 209.

500. **Ne sc. nai. illud**; referring to *Illum exopt. hercle*; see n. v. 208. **suo**; all editors except Pylades and W., who have *meo* of the other MSS., which have *suo, meo*.

501. **mihi divini nunquam quisquam creduat**; a kind of proverb, according to Weise, the full expression of which he says would be "mihi nunquam quisquam creduat neque divini quidquam, neque humani," of which the latter part, being included in the former, has been omitted. Uss. explains as if Mnes. had said "juranti mihi nemo credat." As regards grammar, *divini* appears to be gen. depending on *quidquam*, to be supplied. This seems to agree with the explanations just given, but the editors mentioned also favour the belief that *credere* is sometimes used with a gen., the only other instance of which, if this be taken as one, assuming the reading to be correct, is Truc. ii. 2, 52. **num. quis. creduat**; more emphatic in adjurations than if he had said *ne quis unquam creduat*; for last form see n. v. 473; and with whole passage cp. Amph. 665; As. 845; Poen. ii. 20. It may be mentioned that Camer. read *divom num. quidquam*, and that Lamb. and Dousa had also *quidquam*.

502. **Ni**; see n. v. 321. **exemplis plurumis**; cp. v. 1088; Capt. 685; Most. i. 3, 35, 55; iv. 4, 46; Ter., Phorm. iv. 4, 7; Eun. v. 4, 24. **plane.**; quite, "entirely"; cp. As. 650; Truc. iv. 1, 9; Pseud. 1213; Pers. v. 2, 66. **amo**; said in irony, as is clear from the two vv. which precede and that which follows. The use of the word is

quite unexpected, *παρὰ προσδοκίαν*, as they say Gracee, and is to be taken in a sense nearly the opposite of that which it usually has; cp. True. ii. 3, 26; Men. i. 3, 4. Other instances of *παρὰ προσδοκίαν*, but in which the words retain their usual meaning, are Cure. 562; Most. i. 3, 96; Pseud. 1176; Pers. iii. 1, 68; Trin. 723; Poen. v. 4, 72, 74.

503. *faxo* = *fecero*; followed by fut., with *ut* omitted; ep. vv. 712, 826; Amph. 351, 991, 1123; As. 131, 742; Capt. 1005; Cas. ii. 8, 48; Epid. i. 2, 53; iii. 4, 37; v. 1, 49; v. 2, 46; Men. ii. 2, 51; iii. 2, 3; iv. 1, 4; iv. 2, 103; v. 2, 40; v. 5, 47, 53; Miles 463, 1367; Pseud. 49, 387, 393, 1039, 1013, 1328; Poen. 45; i. 2, 161; ii. 14; iv. 2, 86, 88; v. 4, 31; Pers. i. 3, 81; ii. 2, 13; iii. 3, 35, 42; Rud. ii. 7, 20; v. 2, 69; True. ii. 4, 77; iv. 2, 52; see also Madv., G. L. 115 f. *haud*; notwithstanding that *hau* is found in this place in A, and occasionally in other passages in the best MSS., but more especially in A, and also in a MS. of Tacitus, and even in inscriptions, to which is to be added the weighty authority of R. and Fleck., who write it here, and Wagner, who has put it in his text of the *Aulularia*, v. 229, and again in the *Trinummus*, vv. 234, 415, and says in his note that it is a "Plautine form which may be used before consonants only." I have preferred to follow in this instance the other MSS., W., and Uss., who says that the form in question only represented the pronunciation before some consonants, *i. e.*, *hauscio*, and implies that in this way it got into the MSS. *Hau* is also found in A, Most. iii. 2, 31, Miles 170, and in B, Most. iii. 2, 94. As there is no question of metre involved here, there is a preponderance of evidence, even in the MSS. of Plautus, that *haud* was the regular form, for it is only in A and B, and that in a small number of instances, with three or four times in C, according to Uss., that *hau* is found. *nactam*; see True. ii. 2, 15; Rud. iii. 6, 33. In vv. 158, 214 we have *nactus*. *deluserit*; W. and Goetz follow the other MSS.; for perf. see n. v. 331, and ep. Cas. iii. 2, 30; Ter., And. iii. 4, 4.

504. *iam*; immediately, or "at once"; see n. v. 45. *aliquid*; has no reference to the "gold" or Philippeans which Chrysalus has provided for him from the gold brought from Ephesus; were that the case, Mnes' language would be inexplicable, for he has not yet been home since his arrival from abroad, and has still all the money in his possession, not having as yet delivered it up to his father. It may refer to a coin, a few coins, or anything else he can manage to make off with, "something" or other.

505. *isti . . istanc*; in derision. With *multis . modis* ep. v. 487. R. omits and Fleck. condemns this v.; Uss., W., and Goetz have given it in their texts.

506. *mendicet*; ep. vv. 512, 945. All editors have *meus pater*, but except on the supposition that the young man's mind is entirely upset, as he hints next v., by the supposed deception of the sister and his friend, the usual interpretation is hardly intelligible. The v., however, if genuine, may be an instance of what grammarians call "asteismus."

507. *satine*; see note v. 488, and ep. vv. 1201, 1204; Amph. 627; Capt. 647; Cas. ii. 2, 34; ii. 4, 24; ii. 8, 52; iii. 4, 8; Cist. i. 3, 2; Epid. v. 1, 28; v. 2, 1; Most. 73; i. 3, 10, 125; v. 1, 60; Men. iv. 2, 43, 58; v. 1, 41; v. 5, 42; Miles 393, 481, 574, 999; Mere. ii. 4, 27; iv. 1, 16; Pers. 18; Poen. iv. 2, 97; v. 5, 20; Pseud. 1322; Stich. 517; Trin. 925, 1013, 1071, 1177; True. ii. 7, 2. *ego*; used five times in these six lines; note also frequency of fut. in same. *animum . . gero*; ep. As. 255; Ter., Hec. iii. 1, 31. *animum mente sincera*; the former is more comprehensive in its meaning than the latter, which it includes; the two last words qualify, describe, or define the first; see n. v. 12, and the passages there cited.

508. **hunc . haec hic** (*nugae comitorum*); see n. v. 903.

509. **opino**; emend. of W. has been adopted. Camer., Lamb., Dousa, and Bothe omit **pro**; Herm. and Fleck., **pote**; R., **opinor**, with *pote* omitted; Uss. follows the MSS.; Goetz has *opino*; see n. v. 28. **ut pote quod**; I am inclined to believe that *pote* is the old adv. *potis* (see n. v. 33), sometimes suffixed to poss. pronouns, *pte*, also *quippe*, and with the other two used in a causal sense; cp. Miles 530; Rud. ii. 5, 5; Cic., Phil. v. 11, 30. This and six preceding vv. are condemned as spurious by Uss.

511. **Ramenta**; abl. fem. (*rado*), scraping, "scrap"; cp. Rud. iv. 3, 88; also *ramentum*, v. 677. **plumea**; Z and other MSS., and all editors except Uss., who adopts *plumbea*, the reading from Nonius; but here it is for *levi*. Martial has *plumca* . . . *pondera*, iv. 19, 7; and in Men. iii. 2, 23, Poen. iii. 6, 17, we have *levior quam pluma*; and here Plautus is quibbling with the meanings of *pluma* and *propensior*, which is here put for *gravior* and includes *locupletior*; see v. 519; Truc., Prol. 19, and the verb, As. 303; cp. also *pluma* . . . *plumbeas*, Poen. iii. 6, 17-18.

512. **mendicando**; see v. 506; Most. i. 3, 73.

513. **edepol**; see n. v. 157. **viva**; "as long as she lives"; cp. Amph. 394; Men. ii. 1, 20. **inridebit**; cp. Most. i. 3, 23; Merc. ii. 1, 26; Pseud. 1322; Poen. v. 2, 71; Pers. v. 2, 27; Ter., Phorm. iv. 3, 64; Eun. iii. 1, 35; v. 6, 17; And. i. 2, 33; Heaut. v. 2, 29.

514. **Decretumst**: cp. Prol., Merc. 1; Ter., Heaut. ii. 4, 12; iii. 1, 56; Cas. i. 6. **renumerare**; not exactly the same as in v. 44, where it means to pay back sc. refund.

515. **Igitur . . Tum**; cp. Most. i. 2, 48; iii. 1, 156; Trin. 676. **inani**; used as in v. 532; Amph. 326; Stich. 231; and see Cic., Par. vi. 44. **inopi**; see v. 639; Cic., Par. vi. 52. **subblandibitur**; old poetic fut., like that of *ire*: cp. vv. 46, 380, 823, 871; Cas. iii. 3, 23; Most. i. 3, 64; also in a fragment of the Eumenides of Ennius, and in Telamon.

516. In this v. I have followed A, Goetz, and Uss. Geppert and Studemund are also in favour of this reading. It is not necessary to give the emends. of Junta, Aldus, Lamb., Dousa, Bothe, W., R., and Fleck., none of which can be reconciled with the MSS. **nihilo pluris . referet**; cp. Rud. iv. 3, 38; and see Pseud. 102, and v. 701.

517. **mortuo**; cp. vv. 631, 814; Ter., Phorm. v. 9, 26; Cas. ii. 7, 4. **dicat**; the reading of all the MSS., followed by W.; R. and Fleck. have *dixit*, which the former says is found in A; Uss. and Goetz read *narret* in A on the authority of Geppert. **iocos**; A and Uss.; W. follows the other MSS.; Herm., R., Fleck., and Goetz have *logos*; Dousa explains *iocos* by "nenias."

518. This and two following vv. have been omitted as spurious by Bothe and Uss.; W., Goetz, R., and Fleck. put them in brackets, the two last inserting them after v. 512. **Sed autem, Sed antequam** FZ, W.; but see Virg., Aen. i. 101. **opulentiis**; in opp. to *inopi*, v. 515, and *inopia*, 520. This and two following vv. have been rejected by most editors because they resemble vv. 510-11. This, however, can be no objection. Virg., Bucol. viii. 21-58, has repeated the same line, word for word, nine times in the course of 37 verses, and again in the same Eclogue he repeats another verse same number of times in 36 verses—from 69-105. This is in pastoral, or lyric poetry, if we prefer that name. Here, too, Plautus has repeated these verses in a *Canticum*.

519. **Ramenta . . . propensior**; see n. v. 511.

520. *mala me malim*; emend. of Lamb.; Camer. and W. read *marelim*, but this does not obviate the difficulty, as the v. won't scan. *inopia*; meaning, see Cic., Par. vi. 47; Inv. i. 47; Ter., Eun. v. 4, 15; Heaut. v. 1, 56.

521. *stabile est*; for *decretum est* (v. 514) or *certum est*, which is less usual with this meaning. This v., it will be observed, is nearly the same in sense as 514.

522. *Edam* sc. *opera*; see n. v. 47. *causa mea*; see n. v. 87, and notice the repetition, 524-25.

523. *suscenseat*; ep. vv. 534, 687; As. 115, 351, 369, 456; Capt. 663, 674, 938; Men. v. 7, 60; Merc. ii. 2, 46; v. 3, 4; v. 4, 52; Miles 695; Most. v. 2, 41; Pers. iii. 3, 27; Poen. i. 2, 160; Pseud. 471-2; Stich. 600; Trin. 1164, 1166, 1184; Truc. v. 6. From an examination of these passages it will be seen that this verb takes a dat. of the pers. and acc. of thing, neut. pronoun, often one or other, sometimes both, being omitted.

524. *ludificatus est*; so also Amph. 561; Capt. 607; Cas. iii. 4, 2; Epid. iii. 2, 37; Merc. v. 2, 78; Miles 927; Most. iii. 2, 148; iv. 4, 39; v. 2, 3, 26; Poen. iii. 1, 45; Pseud. 1119; Stich. 578; Ter., Eun. iv. 3, 3; iv. 4, 49; Phorm. v. 8, 55.

525. *ei*, of A has been adopted. *illi*; all editors and other MSS.

526. *Mendacium . dixit* sc. *mentitus est*: ep. v. 952; Amph. 195. *ei*; Geppert, Uss., Goetz, found in A; Herm., Reizius, R., and Fleck. have *illud* from *id*, supposed to be found in A; W. follows Lamb., who proposed *nunc* before *uos*; Bothe had *iam* after *Mendacium*. It is not, however, maintained that the two last emends. can be deduced from any MS.; the last part of the v. is addressed to his attendants.

527. *Rebus aliis*; dat.; *ca.* direct object and antecedent of *quae*, to be supplied. *anteuortar*, like *anteponam*; taken literally; ep. Ter., Eun. iv. 5, 12.

528. *requiram*; in its proper sense; ep. As. 265; Cist. iv. 2, 59; Epid. iii. 4, 60; Ter., Phorm. ii. 1, 79; v. 6, 41; Ad. iii. 4, 65.

529. *Nunc*; A, Uss., who cites Aul. 690; all other editors follow the other MSS. *animus meus miratur*; ep. Rud. iii. 1, 22; see vv. 142, 234. *a me tetigit nuntius*; ep. v. 194; but the verb here has a different meaning, sc. "has reached" sc. *eum*.

530. *remoretur*; A, R., Fleck., Goetz, and Uss.; other MSS. and W. have *remoratur*. The verb, however, does not necessarily require to be in subj., for *Quid remoretur* is a direct question, not, strictly speaking, dependent on *miratur*, and is put in apposition to *illud*; ep. Ter., Eun. ii. 3, 11; And. iv. 4, 18. *ut*; A, R., Fleck., Uss., and Goetz; *et*, BCD and W.; ep. Aul. 65, 704; Amph. 287.

532. *postquam*: with present; ep. Capt. 486; Cas. ii. 3, 9; Cure. 325; Miles 124, 1331; Most. i. 2, 71; iv. 2, 22. *inanis*; see n. v. 515. *contemptricem*; ep. Ov., Met. i. 5, 11.

533. *grauate*; ep. Cic., de Or. i. 48, 208.

534. *postremo*; see n. v. 571. *ut ne*; ep. vv. 746-7, 869; Cas. ii. 8, 77; Capt. 266; Merc. ii. 3, 103; iv. 4, 39; v. 3, 4; v. 4, 32; Men. v. 9, 41; Pers. ii. 4, 16; Aul. 640; and perhaps Miles 149; Cist. 42; Ter., And. iv. 2, 16; Eun. v. 4, 20; Phorm. i. 3, 16; and see Madv., G. L. 456. *suscenseat*; see v. 523.

536. *Certe is est* sc. *sodalis*. *Is est* sc. *hostis*; the MSS. and Lamb. give the remainder of v. to Mnes.; Bothe also assigns *con. gradum* to the same speaker; Acidalius and Herm. give *Adibo* to Pist., to whom all other editors assign the remainder

of v. **contra**; for meaning see Capt. 658; Miles 3, 123; Pseud. 708. **et**; omitted by Bothe. **contollam**; Camer., Lamb., Bothe, and all subsequent editors; meaning *sc. conferam*; cp. Aul. 806.

537. **Saluos sis**; see n. v. 453. **quom** (causal); see. n. v. 335. **peregre**; see n. v. 184.

538. **Cena detur**; see n. vv. 78, 92. **bilem**; displeasure, passion, "anger," as in Hor., Od. i. 13, 4; Ep. xi. 16; Epist. i. 19, 20; Sat. i. 9, 66; ii. 3, 141; Cic., Att. ii. 7, 2. In Amph. 720, and Capt. 591, it means frenzy, madness.

539. **aegritudo**; vexation, sorrow; see v. 490; Cic., Tusc. iii. 10; v. 14, 42; v. 15, 43; v. 16, 48. **obiectast**; "caused," as in Cas. iii. 5, 47. **Atque**; see n. v. 84. **acerruma**; all editors.

540. **antidhac**; all editors; only found in Plautus; see Poen. iii. 5, 7, and cp. v. 1085; Cas., Prol. 88; ii. 3, 9; Cist. ii. 1, 3; Pers. v. 2, 2; Trin. 546.

541. **more isto atque exemplo**; hardly any difference in meaning; cp. Cic., Caec. 13; Caes., Bell. Gall. i. 8.

542. **reperiuntur**; cp. Cic., N. D. ii. 3, 8. **falsi**; all editors. **falsimoniis**; only here, "trickery," "deceitfulness."

543. **Lingua factiosi**; "powerful in speech"; in opposition to **in. op.**; see Aul. 220, and with the sentiment here and in what follows cp. Aul. 447. **sublesta**; all editors, "little," "weak"; cp. Pers. iii. 20, and Frag. Nervolaria *sc. vinum sublestissimum*. Festus explains thus, "infirmos quia vel corpore vel animo facit."

544. **Nullus est**; never subst. unless when used for gen. or abl. of *nemo* or *nihil*; here it is the predicate; see n. v. 88. **qui**; MSS., Lamb., W.; *quoi*, Scaliger, Dousa, Bothe, R., Fleck., Goetz, and Uss. There does not appear to be any necessity for the change, which must be followed by another, *sc. inuideant* for *inuideat* of the MSS. In v. 541 Pist. says **Multi . . . vivunt**, then **Lingua factiosi in. op.**, &c., and continues to speak of the same (next v.), after which Mnes. takes up the conversation down to end of v. 549. **Nullus**, therefore, being said of the antecedent to **qui**, I have, without reluctance, adhered to the MSS. **inuideat**; see Truec. iv. 2, 36; Hor., Sat. i. 2, 100; Ter., Eun. iii. 1, 20, 22.

545. **Sibimet**, of Bothe, R., and Fleck., is not to be admitted, as **ne** here is quite defensible; and much more ought Herm.'s *ignavia*, which has been adopted by R., Fleck., and Uss., to be rejected. W. and Goetz, who condemns without rejecting the v., and the MSS. have been followed.

546. **Edepol**; see n. v. 157. **ne sc. nai**, as in v. 500. **perquam meditate**; most accurately or thoroughly; see Rnd. iii. 3, 9; Curc. 512; Miles 70. **tenes sc. scis**; cp. v. 654; Merc. ii. 4, 10; Miles 780, 1026, 1163, 1173; Epid. iii. 2, 21; iii. 3, 20; Cist. ii. 3, 6, 69; Poen. iii. 2, 1; Pseud. 941; Pers. ii. 2, 1; Ter., Phorm. i. 4, 36; Hec. i. 1.

548. **Nulli**; nom. pl.; a predicate, and in fact a repetition of the words of Pist. v. 544; see n. v. 88. Mnes. does not say that those of whom he is speaking "are friends to no one," but that they ascertain from their own evil disposition that friends are of no account, and adds that in this they deceive themselves. **Nulli**, here and in 544, and the use of **ipsi**, also in 545, as well as what he says in preceding and succeeding vv., are in favour of this explanation. **inimicos**; appears to be a noun, and strongly

in opposition to *amici*; see Cas. iii. 1; hence *in sese* instead of *sibi*, in dependence on it. *habent*; for *putant* or *credunt*; see Cas. iii. 5, 26; Virg., Aen. ii. 102. For the latter part of this v. W. has the explanation, "*Sui autem ipsorum illi sunt inimici*," which, in my opinion, is entirely wrong, and does not at all give the sense of the words in the text. For the reference by *hoc*, the meaning of *inveniunt* and *existumant* (next v.) are conclusive as to the sense.

549. *frustrant*; emend. of Acid. has been followed by all recent editors. *frustrari*; dep., not pass. of preceding; Lamb., R., Fleek., Goetz, and Uss.; cp. Ter., Eun. Prol. 14; Acid., Bothe, and W. have the active form.

550. *atque*; with a word of likeness implied in *Sic ut*, to be supplied with *amicum*. Uss., following Müller, inserts *aeque* before *amicum*, but the sense is clear, and the language is sufficiently explicit, and would, without the correction, be understood both by the audience and the person to whom it was addressed.

552. *Facere*; *faceret* is, in fact, the reading of the MSS., which Camer. has written *Facere et*, and also Acid., as in the text; all the later editors have *Faceret*. This might be allowed if it did not involve another emend. for which there is no excuse, viz., *inconciliaret*, made by R. and adopted by subsequent editors. Those editors who follow the MSS. of course take *in me* with *faceret* instead of with *inconciliare*. Bothe and W. are the only editors who follow Camer.'s emend. here, except that the former has *Facere in med incon.*, &c., in his text, and in his notes writes "*et in mihi conciliare*" by tmesis. *inconciliare*; cp. Most. iii. 1, 81; Pers. v. 2, 58; Trin. 136. According to Festus the meaning is "comparare," "commendare," or "per dolum decipere" (in last sense Pacuvius, in his *Dulorestes*, uses *incilare*, if this can be the same word); also, *Matrem ob jure factum incilas* (Attius, *Clytaemnestra*); and, *Quis est, qui non me spernens, incilans probris* (Melanippa); and to Lambinus, whom Weise follows, *irritare* or *incitare*. Uss. explains it by "*molestias exhibere*," much the same as Ramsay, who says that the meaning is "to unite against," or "to bring trouble upon any one." Wagner agrees with Ramsay. All seem to disagree with Festus. It ought to be observed that the word is only used by Plautus, and that "in" in composition with verbs has very often the meaning "against," which, taken with *conciliare* in its original meaning, "to unite," would give the sense here. The repetition of the preposition in the sense just mentioned is in favour of this. The meaning of the word in the other passages cited above is nearly the same, or the same slightly modified, as here. Into the question of the etymology of this word I need not enter; something might be said in favour of both, viz., from *concilium* or *con-cilium*, found in *super-cilium*, but it is extremely hard to decide either way. I cannot, however, agree with Roby, who gives *conciliabulum* as a derivative of the word before us and, at the same time, assigns *concilium* to a different root.

553. *Ego ita*; Uss. and Goetz following Seyffert, have here inserted *et* before *ego*, to avoid the hiatus arising from the non-elision of final syllable of preceding word; Müller proposes *eum*. None of the emends. are required, for the supposed hiatus is not felt, owing to the v., in the syllables in which it would occur, being assigned to different speakers.

554. *Obsequere*; the reading of all the MSS., which has been rejected by all the editors in favour of *obsecro*, Camer.'s emend. The emend. is obvious; but I cannot think that it is one of the more usual mistakes of copyists to write a longer word for a shorter;

and, moreover, I do not think the copyists of the MSS. of Plautus were sufficiently skilled philologists to enable them, not alone to write a genuine Latin word, but to give such a good substitute for *obsecro*, which the editors assume Plautus to have written. Words are generally abbreviated in MSS. instead of being lengthened. The word is often used by Plautus, and there can be no doubt that alliteration between it and *loquere* is here the point to be attended to. "BSECROHERCLE," which can hardly be traced in A, might be admitted if there were any certainty about it. Also, the meaning prepares the audience for *loquere*, which comes in rather abruptly, for this is the reason that Fleck. and Uss. have written *eloquere*. I can see no difficulty in translating "My heavens! comply with me, speak; who is he"? cp. v. 413; As. 75; Trin. 230; Merc., Prol. 83. *hercle*; see n. v. 208; the reader needs not to be reminded that the form was originally a voc. case. *quis is est*; direct question. **Beneuolens**; see n. v. 472.

555. **tecum orarem**; see n. v. 491.

556. **Dic modo hominem, qui sit**; Græcism for *Dic modo qui homo sit* sc. prolepsis of subject of depend. clause; cp. vv. 781, 821, 851; Capt. 375, 552; Cas. iii. 2, 29; Men. ii. 1, 21; v. 2, 127; Pers. iii. 1, 54; Trin. 88, 373, 698, 872, 960, 992; Ter., And. ii. 3, 3; Eun. i. 2, 80; ii. 2, 10; ii. 3, 16; Heaut. 32; ii. 3, 129.

559. **Dic, quis est**; for mood see references n. v. 9.

560. **potesse**; for *potis* or *pote-esse*, viz., *posse*; see n. v. 33, and cp. Ter., Eun. iv. 3, 24.

562. **istuc**; see n. v. 73. **Quid est?** When the very words of the previous speaker are repeated, without any new verb expressed or to be supplied for that of the question to depend on, the subjunctive would not here give the sense intended. Hence the emend. of Becker, which Uss. adopts, ought to be rejected; cp. Capt. 606; Ter., Phorm. iii. 2, 25.

563. **Super amica**; see n. v. 175; the usual Latin construction here would be *ut amicam mihi invenires*; see v. 387. **Fateor factum**; alliteration is intended by the use of these words; as in v. 1009; Cas. iii. 6, 9. **repperi**; somewhat stronger than *inveni* in this sense; the metre too requires a short syllable.

564. **Qui?** R., Fleck. *Quid*, Lamb., Bothe, Angelius, Seyffert, W., Uss., and Goetz; for usage and meaning see n. v. 51.

565. **Quibuscum haberes rem**; nearly equal in meaning to *Quibuscum esset res tibi*, which is virtually the construction in preceding v.

566. All editors from Lamb. have proposed or adopted emendations of this v., chiefly for the purpose of obviating hiatus. In the text given here there is no hiatus at the end of fourth foot, where the division of the v. occurs, and the fact of the accent and caesura being on the final syllable of *tute* prevents its elision. But though I cannot accept any of the emendations on this head, with which I need not trouble the student, something ought to be done in respect to the sense. With this view, seeing that *nisi cum illa* of preced. v. cannot be taken with **amare**, an interrogative mark ought to be put at end of that v., and this taken as a new question. If both vv. are combined, and *occiperes amare* (cp. Cist. 69, 96) taken with *nisi cum illa*, the second of these words ought to be omitted and *illam* written for *illa*. I would prefer the former expedient as the less violent of the two; and as regards sense I cannot see any difficulty. Professor Sonnenschein, in a note to his review of the "Essays of Studemund's Pupils," in the

June number of the *Classical Review* for 1890, gives an admirable emendation of this line—"Occiperes rem tute habere." This is a repetition of *haberes rem*, preced. v. I would be inclined to accept the emendation were it not that I cannot see that any emend. of the MSS. is required. The line the Professor cites, Most. v. 2, 21, and . *quicum ego bibo, quicum edo et amo*, v. 617 of this Comedy, are in favour of the readings of the MSS. And I believe Plautus sometimes uses the verb *amare* in the sense "to engage or be engaged in an affair of love," or "make love"; also "to fall in love," or "be in love" with one; see v. 569; Cist. 119; something like *cum quiquam limares caput*, v. 31, and three other instances cited in a note to that v. If this explanation can be accepted, then *cum* could be used with *amare*, and the necessity for emendation obviated. Either this, assuming that the readings of the MSS. are to be retained, or the arrangement in the text seems to me feasible. Our verb "to love" is too vague and general to translate *amare*, for frequently it means in Plautus "to show one's love or indulge in love," as when Bacchis, after she has said "Simulato me amare," v. 73, says to Pist., vv. 74-5, "te uolo Me amplexari." **me**; most editors have adopted *mihî*, Lamb.'s emend. I have followed the MSS. and W.; Festus, the grammarian, too says that *consulere* in this sense was anciently constructed with an accus.; cp. v. 681; see Cic., Tusc. iii. 9 end, where he defends *invidit florem* of Accius; also Ter., Phorm. v. 1, 7; Heaut. iii. 1, 28; Ad. i. 2, 47.

567. **Sanun'** sc. *Sanusne*; see Ter., And. v. 4, 9.

568. **Etiam**; see n. v. 125. **ultra**; "without reason"; cp. Miles 778. **prolectas** sc. *laccessis*, "assail," which is the explanation of Lamb.; used by Cic. and Ov. in the sense to entice; cp. Cic., Fl. viii. 18. **probris**; "reproaches," viz., the questions put v. 566; cp. Cic., Att. xi. 9, 2; Fl. xx. 48.

569. **Quid, amas? Bacchidem.** All editors from Camer. and Scaliger have assigned the last word to Mnes. against the reading of all the MSS., which give it to Pist. Does the change improve grammar or sense? Not at all, but the propensity to emendation is irresistible. Mnes., seeing that his young friend is annoyed (this is seen from the question he puts), says, "What, are you in love"? and the other replies, "Yes, with Bacchis," an answer which is both true and, at the same time, vindicates his own fidelity in the execution of the commission intrusted to him; and it also exposes the groundless suspicions of Mnes. The latter, of course, thinks he means the sister, when the other proceeds to the explanation contained in the next words. As regards the punctuation of the several editors, W. has "Quid? amas Bacchidem"? R. and Fleck., "Quid? amas Bacchidem"; Uss. reads *Quia* for *Quid*, and entirely omits interrogative marks. **ergo**; see n. v. 123. **intus**; see n. v. 138.

570. **Quid, duas?** the latter emended by Pylades, Uss., and Goetz, from *duae* of the MSS. and other editors; cp. Cas. iii. 5, 72; iii. 6, 19. Seyffert and Müller are in favour of this emend. **Atque, &c.**; see n. v. 84. **Loqueris nugas** sc. for the ordinary *nugaris*: "you are talking nonsense"; cp. Amph. 620; Aul. 821; Cas. v. 3, 14; Curc. 604, 675; Pseud. 1081; Ter., Heaut. iv. 1, 8; also n. v. 90. **sciens**; "on purpose"; cp. Amph. 654; Cas. iii. 5, 56; Merc. iv. 3, 22.

571. **Postremo**; explanation of Uss.; "ut finem altercationi faciamus"; of Wagner, "quid verbis opust," or "ut uno verbo dicam" sc. *denique*; cp. vv. 534, 616; As. 48. 236; Aul. 649; Cas. ii. 6, 24; iii. 4, 19; Cist. ii. 1, 65; iv. 2, 41; Epid. iv. 2, 21; v. 2, 42; Merc. iii. 2, 15; Most. i. 3, 41; iv. 1, 36; Stich. 53; Trin. 613, 662, 1160; Truc. i. 2, 61. **paruum**, of Scaliger, Bent., R., Fleck., Goetz, and Uss. has not been adopted. It is only in considerations for the metre that the emend. has been

made; therefore the MSS., Lamb., and W. have been followed. The last, however, has transposed. *parum . arbitrarier*; “*adjudicare et tanquam arbirer tribuere*,” Lamb.; cp. Epid. v. 2, 29.

573. *falso*; see v. 471. *habebis . suspectum*; see n. v. 14.

574. *nequam atque improbi*; “worthless and bad”; first as in vv. 192, 558, 559, 1179; Cas. ii. 3, 41.

575. *Militis*; see. n. v. 219.

576. *me ire iussit*; “he has given orders for me to go,” &c.

577. *anne*; cp. v. 18; Ter., And. v. 2, 10; Juv., Sat. vii. 179, 199; Cic., “*Quaerendum est utrum una species et longitudo sit earum rerum, anne plures*.” *simul*; DZ, and all editors except R., Fleck. and Goetz, have been followed here and next v. in preference to the other MSS.

578. *dudum*; “lately”; cp. vv. 952, 956, 1014, 1047; Amph. 612, 614, 618, 654, 676, 684-6, 692, 956; Aul. 676, 697; Capt. 477; Cist. i. 3, 44; iv. 2. 45; Men., ProL. 57; ii. 2, 37; ii. 3, 42; Merc. iv. 4, 13, 18, 20; Pseud. 489; Stich. 498; Truc. iii. 1; iv. 3, 29. *puere* of Pylades, Herm., Bothe and subsequent editors except W., has been rejected as being only a metrical emend.; also, if *puer* were taken as a nom. it would make fully as good sense as if it were voc. case; cp. Curc. 9. *illac*; an emend. of Bothe, from *illa* of the MSS., has been adopted on the authority of all other editors; with this exception the MSS. have been followed. *usque*; same meaning as in vv. 245, 1091, 1123-4; Cas. i. 22; iii. 1, 16. *isti* sc. *militi*.

579. *Quae harum sunt aedes, pulsa*; knock at the right door, as there are several dwellings here; for you know from having lately attended on him at her house. This is in substance what he says. The antecedent is here, in accordance with a well known Latin idiom, attracted into the relative clause. *pulsa*; has been written in preference to the reading of all the editors, who have *pulta* here; *pulsat* next v., and *pultare* v. 582, which was probably the pronunciation of the word in the time of Plautus; see Quint. i. 4, 14, and cp. Most. ii. 1, 56; Poen. iii. 4, 18; also vv. 1114, 1118.

580. *dierecte* sc. *direrecte*, from *dis-erigo*. Nonius explains “*dierecti dicti crucifixi quasi ad diem erecti*,” Salmasius, *διεφερετός*, neither of which can be admitted. The most plausible etymology is that given above, in which the first *r* (the syllable being without accent), between two vowels, and followed by the same sound having the accent, easily falls out. The prosody of the word is also a subject of contention amongst editors and critics. Rost maintains that the first vowel is lengthened, but this is impossible for the scansion of some of the vv. of Plautus in which it occurs, and that it forms a dispondeë, which would preclude the possibility of its being in voc. case as it is, I believe, here and in Most. 8; Poen. i. 2, 137; Trin. 457. W. dissents strongly from the views of Rost, but his own are not quite clear when he says in a note on this passage that it is nowhere a trisyllable, meaning, I take it, that it is nowhere written *directe*. The same editor's note on the word in Men. ii. 3, 92 is open to the same objection, for it is not easy to say what syllable he is speaking of. It can, however, be gathered from the note that he is in favour of pronouncing the two first syllables as one, and this is the view of Wagner, Ramsay, and Brix. Uss. agrees with Rost that here and in some other places the first syllable is lengthened; R., Fleck., and Goetz are, I believe, agreed with the first-mentioned editors. The next point is the meaning. I would be inclined to translate “You scoundrel”; something like *macte* in

form; for other instances see Capt. 630; Cas. i. 15; Cure. 244; Men. ii. 3, 92; Merc. i. 75; iv. 4, 16; Most. iii. 2, 165; Poen. i. 32; Rud. iv. 4, 126. The word is not found in any other writer except in a fragment of Varro. Whatever may be its derivation, it is worth while to notice that it is nearly always addressed to slaves—only once to a girl and once to an old man—and that it is used by slaves and parasites, except in three or four instances. It is accompanied with an imperat. mood except in three cases—Capt. 630; Cure. 244, and Men. ii. 3, 92. We have it in four forms: five times “dierectus,” four “dierecte,” twice “dierectum,” Capt. above and Men., in the former of which, if an adj., it would agree with “cor,” and in the latter with “lembum,” and twice “dierecta,” in one of which (Rud. iv. 4, 126) a girl is addressed, in the other (Most. iii. 2, 165) a dog, which may be fem., is spoken to. Not only the derivation of the word, but also its scansion in Plautus, as has been said, has not yet been determined. Some of our best scholars, among whom may be mentioned, in addition to those given above, Professors Nettleship, Palmer, Sonnenschein, Seyffert, and the late Mr. Onions, have tried their skill on it. They seem to be about equally divided in their opinions. In six cases, I would say, the word cannot be scanned as a quadrisyllable with first long without emendation—these are Capt. 630, Trin. 457, Most. iii. 2, 165, Rud. iv. 4, 126, Poen. i. 2, 137, Cure. 244. All may be scanned by taking the word as a trisyllable, except Men. ii. 3, 92. The texts examined are those of Weise, Ramsay, Sonnenschein, Ussing, and Brix. **propudium**; “wretch”; cp. Cure. 190; Poen. i. 2, 63.

581. **panem tris pedes latum**; “bread three feet broad.” Uss. quotes from the Moretum of Virgil, “Levat opus palmisque suum dilatat in orbem, Et notat impressis aequo discrimine quadris.” Seneca has “quadra panis.” Uss. also refers the student to Mart. ix. 91, 18, and Virg. vii. 109. None of these passages warrants the expression in the text, which is only explicable on the ground that the parasite is in a passion, and, when railing at the *puer*, exaggerates in regard to the dimensions of the bread he was in the habit of devouring; cp. Ter., Eun. v. 4, 17.

582. **pulsare**; has been put for *pultare* of the MSS. and editors to preserve uniformity in orthography; see n. v. 579. **Ecquis**, &c.; Scaliger and subsequent editors have omitted *his* of the MSS., and all editors with Z, whose authority I have here followed, have given these and following words to the parasite instead of the *puer*.

583. **Heus**; see v. 324. **ecquis . . . ecquis**; preced. n.

584. **Ecquis**; *Ecqui*, R.'s emend., adopted by Fleck. and Uss., is quite unnecessary. **istuc**; see n. v. 73. **pulsatio**; cp. True. ii. 2, 3. In reference to the forms *puls-* and *pult-* here and vv. 579, 580, 582, W. is the only editor who always consistently writes the same form, the latter, whereas others have sometimes the one and sometimes the other, just as they are found in the MSS., or as an orthographical anomaly of this description gains their sanction.

585. **Qui? quae**. I am loath to adopt here W.'s explanation that the final syllable of *mala* is long; Uss.'s, that *Pol* has been omitted, I think also inadmissible; neither can *Quid? quae*, the emend. of R. and Fleck., be accepted. I ought to have said that W. also has *quae*. I have merely supplied **quae** from R., Fleck., Geppert, and Goetz, which very likely has been omitted after **Qui**; see n. v. 51. **quae mala crux agit**; “what the devil ails you”? cp. Aul. 623; also see Aul. 514; Cas. ii. 6, 64.

586. **extentes**; “exert”; also in Most. iii. 1, 60.

587. **Foris paene ecfregisti**; cp. Amph. 1019; Most. ii. 2, 23, 25. *Foris*, sing. has been used already, vv. 231, 828, 1053; and pl., 579, 582, 611, 633, 720, 793, 1115, 1116. "januam," 365; "ostium," 448, 583, 586, 764; Cas. iv. 1, 21; iv. 3, 20. Although pl. does not appear to make much, if any, distinction in the meaning of these words, it is clear that the first is found more frequently than either of the others, and that the second is not so frequent as the last. The pl. is accounted for by the fact that in ancient times what we call folding doors were in use.

589. **ergo**; see n. vv. 123, 343. **Nihil scio nisi**; cp. v. 321; Miles 377.

590. **Paucis** sc. *ut paucis dicam*.

592. **Elatiam**; a city of Phocis. in **Elat.**; see n. v. 169.

593. **negato**; MSS., Lamb., Gronov., Herm., Müller, and Uss.; *negat*, Acidalius, Bothe, W., R., and Fleck. **esse ituram**; it is not usual for the pronoun to be omitted when it stands for a subject different from that of the verb on which the infinitive depends; it may be easily supplied here with **ituram**; cp. As. 449. It may be omitted when the subject is obvious from the context, or has been just previously mentioned (see Cist. ii. 3, 45), or when an adj. or participle in a comp. infin. shows a difference in gender.

594. **Duc te**; "be off"; cp. Aul. 700; Amph. 1058; Ter., Heec. iv. 7.

595. **Nimis**; see n. v. 71. **iracunde**; You speak with too much passion, sc. "you are too passionate"; cp. Men. iv. 3, 22. **At scin quam**; "I'll let you know how passionate I am"; cp. Amph. 664.

596. **Ne**; see n. v. 307; and cp. Ter., And. iv. 4, 33. **infortunio**; cp. v. 361; also Miles 865; Merc., Prol. 21; i. 2, 56; Ter., Phorm. v. 9, 39; Heaut. iv. 2; Ad. ii. 1, 24.

597. **dentifrangibula**; "tooth breakers" sc. *pugni*; and especially the knuckles and those parts of his hands most capable of inflicting wounds; again, v. 606; in Capt. 792 we have "dentilegos." **meis manibus**; dat. sc. "mearum manuum," as Uss. explains. **gestiunt**; "are eager" sc. "dentes tuos frangere," Uss.; cp. Amph. 319; As. 313.

598. **interpretor**; "am sensible." **cautio**, for "cavendum"; cp. Cas. ii. 3, 45; Pseud. 170; Ter., And. ii. 3, 26; Ad. iii. 3, 67.

599. **nucifrangibula**; only here, "nutcrackers" sc. "dentes," in imitation of "dentifrangibula," preced. v. **excussit** sc. "excusserit"; the only rational explanation of this form is that in this word, *er* sc. *is*, being a weak sound without accent, fell out in the pronunciation, for *i* falling off, the retention of the third *s*, either in speaking or writing, was impossible. Uss. refers to "amissis," v. 1188; there, however, the second *s* does not belong to the perfect stem but to the suffix, as is the case in all instances of double *s*, except in some consonant stems whose perfect stems end in *ss*: see *decollassit*, *servassint*, Cas. ii. 4, 28; ii. 5, 16; also *emissim*, Cas. ii. 5, 39; and *peccassit*, Cas. iv. 4, 6; see Most. i. 3, 66, 71; ii. 2, 92. That this is so is shown by such forms as "accepso," "occepso" (Amph. 666; Cas. v. 4, 29), "recepit," "incepsit," and "respexit" (Most. ii. 2, 89), "rupsit," "empsim" (Miles 316), "obiexis" (Cas. ii. 6, 52), "effexis" (Cas. iii. 5, 91), in which the *s* does not certainly belong to the perfect stem but to the suffix, whereas forms like "capso" (v. 709), "rapso," "surrepsit" (Miles 333), "serpsim," "capsimus" (Rud. ii. i, 15), are clear evidence that it does. It is generally admitted by philologists and grammarians that two ways of forming the

perfect stem from the present were in use among Latin writers, sc. by adding *r* or *s* to the latter. Another way was to lengthen the stem vowel. But no two of these methods were ever adopted at the same time. The views of Schleicher, Curtius, Key, and others, however, that in the case of vowel stems the *r* of the perfect was assimilated to the *s* of the suffix, are untenable, for there is no instance, I think, of the assimilation of *r* consonant except, perhaps, in the proper name "Juppiter," assuming that the double consonant is correct, which admits of some doubt. Forms often met with in old writers, similar to that in the text, are "jusso," "jussis," "jussit," "jussim," "excessis" (Ter., And. iv. 4, 21), and "adussit," in which *ss* belong to the perfect stem and not to the suffix. In most cases with consonant stems the *s* belongs to perfect stem.; see also n. v. 423.

600. *istaec igitur*; refer to the threat of the previous speaker; the latter, "then," has very nearly the same meaning here as *ergo*, v. 569; ep. Miles 765; Epid. iii. 3, 4.

601. *Quid ais tu?* "quasi audi," Uss.; see n. v. 76. *istuc*; see n. v. 73; refers to the orders given the parasite, vv. 593-4.

602. *Quis tu es?* independent question. *sum integumentum*; for const. see what is said in n. v. 402. *integ.*; "cover"; in Trin. 313 the meaning is rather "defence or protection." The parasite says, in fact, and means, that he clings to the soldier as his clothes, and is in constant and continuous attendance on him. He announces himself as the parasite of the soldier at the beginning of this scene, and the word under discussion is only a comic way of expressing the same thing. According to some—"scutum," "custos," "stipator corporis," "satelles," *σωματοφύλαξ*.

603. The emend. of Bothe, *tam* for *tu*, and of Lamb., *improbum es*, for the reading in the text, of which the former has been adopted by all editors except W., cannot be admitted. Turneb thinks "scutum" is implied after "improbum." Pist. asks the parasite in preced. v. who he is, and the reply is that he is the soldier's "skin-cover," the name by which he here addresses him and again in v. 606. He knows the person to whom he is speaking is the parasite of the soldier, for in v. 632 he speaks of him as such; therefore he says, "He must be a worthless character to whom you, Mr. Skin-cover, are the rascally parasite," servant or rascal; "parasitus" or "homo" being supplied and *integumentum* taken as a voc., as it is in v. 606. If any emend. were necessary, which I do not believe, I would prefer that of Goetz, who proposes "improbe," to be taken in voc. case.

604. *Sufflatus* sc. *ira*: ep. Cas. iii. 3, 19. *Dirruptum*, W.; *Disrumptum*; R., Fleck., Uss., and Goetz, except that R. has *Dirrumptum*. *velim*; "would that he may burst," I would wish him burst; ep. Cas. ii. 5, 18; iv. 3, 16-17; Curc. 222; see also n. vv. 438, 492.

605. *Num quid vis?* A polite formula of leave-taking; your commands, "anything further"? ep. Amph. 538, 540, 963; Capt. 191; Curc. 515, 524; Men. ii. 2, 53; iii. 3, 24; Merc. ii. 2, 53; Miles 1086; Pers. iv. 6, 26-7; Pseud. 665; Trin. 192; Truc. iv. 4, 30; Ter., Ad. ii. 2, 39; Eun. ii. 3, 50; Hor., Sat. i. 9, 6; also Cas. ii. 5, 12. *Abeas*; . . . for subj. after *opus est* with "ut" omitted see Merc. v. 4, 44. Henn.'s punctuation by which *Abeas* is made independent of *est opus*, and which has been adopted by R., Fleck., and Uss., is, I believe, incorrect. W. has been followed.

606. *Vale*; "good-bye, teeth-cracker"; Pist., "good-bye to you too, Mr. Skin-cover." *Et tu, vale*; ep. Aul. 169; Cas. iii. 2, 11; Miles 1315, 1352, 1361;

Merc. ii. 2, 12; Poen. iii. 6, 13; v. 2, 116; v. 6, 21; Pers. iv. 6, 27; v. 2, 12; Rud. ii. 4, 3; Stich. 316; Ter., Hec. i. 2, 122.

607. **In eum nunc**; the last rejected by all editors since Bothe, hence **revenit**, for which Gertz and Uss. read "devenit," must be taken as perfect. The retention of **nunc** and **revenit**, taken in present, give much better sense than if the former were omitted and the latter taken as perfect. The hesitation of the editors to accept the readings of the MSS. here, as in the great majority of other places where emendation is persisted in, arises from their scruples about the metre. The only thing to object to is that **ut** is short, but it is never anything else, for a consonant following does not of necessity lengthen it in Plautus. It is short without accent. The use of **revenit** shows that Pist. believes that the affair is now coming back to the position in which it was before he and Chrysalus took the business in hand; see Amph. 935.

608. **super**; see n. v. 175.

609. **renumeravit**; as in v. 514.

610. **nummus**; "coin"; see what is said in n. v. 217; and ep. vv. 664, 703; Capt. 330; Most. i. 2, 32; iii. 1, 4; Epid. iii. 1, 10; v. 2, 35; Pers. iv. 4, 112; Pseud. 81, 356, 506, 1318. "In all the plays of Plautus and Terence we do not find mention of a single Roman coin" (Tyrrell).

611. **conc. . . fores**; see n. v. 231.

612. **eccum**; with nom.; see Merc. iv. 4, 7; Pers. iv. 3, 81; Cas. ii. 1, 15; ii. 2, 38; ii. 4, 29; ii. 5, 42; iii. 2, 6, 11, 32; iii. 5, 98; iv. 2, 17. **foras**; see n. v. 93.

613. **Petulans**; "insolent." **proteruo**; "of a reckless"; we have the adv., Amph. 830; Rud. ii. 4, 1; Truc. ii. 2, 1. **incogitato**—"incogitabilis," Miles 544; "unthinking."

614. **Sine modo et modestia**; almost the same as "petulans," "without method and moderation." **sine bono iure et honore**; "without a sound sense of right and honour."

615. **Incredibilis**—"incredulus"; incredulous or distrustful, unbelieving. **impos**; op. of *compos*. **animi**; "unable to control my feelings." **animi**; same meaning as in v. 613, where, however, it may be rendered by a different word; see n. v. 12; and for the words here ep. Cas. iii. 5, 9; Trin. 131. **inamabilis**; without love. **inlepidus**; ill-mannered, rude. **uiuo**; see n. v. 149.

616. **Maleuolente ingenio**; "malevolens" and its op. "benevolens" are very generally nouns in Plautus, or being applied to persons "homo" or "homines" can be easily supplied. **ingenio**, here, has not the same meaning as in v. 12, where it appears to have the meaning of shrewdness or cleverness; here it is natural quality or disposition, whereas "animo" in v. 613 may be rendered "disposition," as a state of the feelings subject to change; ep. Trin. 303-4; Merc. v. 4, 8, 9. **postremo**; see n. v. 571. **volo**; the MSS., Fleck., and Uss. have been followed here in preference to the old reading, *nolo*, of B, Pius and W.

617. **hoc**; refers to what follows.

618. **Neque indignior**; "quisquam" to be supplied. **di benefaciant**; ep. Pers. iv. 3, 18; Hor., Sat. i. 4, 17. **neque quem**; *quisquam* to be supplied as anteced.

quisquam homo; cp. Men. iii. 1, 2; Miles 538, 1043; Truc. ii. 2, 52; Poen. v. 4, 46; Merc. iv. 3, 37; iv. 5, 17; Ter., Ad. iii. 3, 12; Cic., Vat. iii. 7; see also Madv., G. L. 90, 3 obs. 491 a. In Pers. iv. 4, 97, we have "Nemo quisquam."

619. **aequiust**; as there is some doubt about the readings of the MSS. here (CD appear to have this), I have thought it better to adopt those of Gronov., Bothe, Fleck., and Uss., rather than "aequomst," that of Lamb., Herm., W., and R.

620. **par magis**; with "est" omitted, almost the same as "aequiust"; cp. Hor., Ep. i. 15, 25. For omission of "est" see n. v. 392. Attius, in his *Antigona*, has "magis . par est."

623. **amens**, the emend. of Saracen and Herm., has been adopted by Fleck., Goetz, and Uss.; cp. Merc., Prol. 81; Ter., And. i. 3, 13.

624. **prae manu**; "in hand"; cp. Ter., Ad. v. 9, 23. The latter part of this v. has been arranged and punctuated in accordance with the authority of the MSS., Gronov., Bothe, Goetz, and Uss. W., R., and Fleck. have arranged and punctuated quite differently, and, as I believe, incorrectly.

625. Cp. vv. 130, 132, 163.

627. **quid fit?** "what's the matter"? ("what's up"?) cp. vv. 771, 974; Cist. iv. 2, 103; Cas. iii. 6, 9; Merc. ii. 2, 13; Ter., Ad. ii. 4, 2; Phorm. i. 2, 71; Hec. i. 2, 68. **Perii**; see n. v. 278. **Di melius faciant**; "May the gods grant better"; cp. Cas. iv. 3, 20; Merc. ii. 2, 14; Pseud. 315; Ter., Phorm. v. 8, 16.

628. **Non taces?** see n. v. 467. **Perii**; as in preced. v. In next v. Christ, in his *Metrick der Griechen und Römer*, p. 22, 30-2, gives "pectore" as an instance of final *e* lengthened!

630. **Criminis in se. "Criminisne." me habuisse fidem**; cp. Ter., And. v. 2, 29; Eun. i. 2, 59, 117; ii. 1, 19; Virg., Aen. i. 37; and see Madv., G. L. 399. **habere fidem**; as in v. 637.

631. **Eia**; see n. v. 405. **bonum habe animum**; cp. v. 658; Epid. ii. 2, 1; iv. 2, 31; v. 1, 12; Truc. ii. 6, 44; Miles 1325; Cas. ii. 6, 29, 35. **Mortuus**; see n. v. 517. **pluris preti**; see n. v. 441.

632. **modo**; see n. v. 201. **uenerat**; for "ueniebat" or "uēnit"; cp. Aul. 627, 757; Amph. 379, 754, 909, 912; As. 708; Capt. 305, 933; Cure. 425, 560; Men. ii. 3, 77; Pseud. 618; Stich. 251; Ter., Eun. v. 7, 6; Virg., Aen. ii. 152; Cic., Verr. iv. 22, 48; see Madv., G. L. 338 b., obs. 6. **petere se. "pctitum"**; see n. v. 105.

633. **foribus**; see n. v. 587. **hac**; "muliere" to be supplied, according to R. and Fleck. Uss. thinks "semita" has fallen out. I would prefer to supply "janua," for Pl. trifles a good deal with words similar in sense or sound, as, I believe, is the case here; also next v., "Reppuli," "reieci," and in 635-6 sc. "scio. Scio" . . . "noui." In 644 we have "lusi lepide . lud.," then "Callid. . . callid." and "Conpuli et perpuli." Conceits of this sort are of very frequent occurrence in the lingua Plautina. Schmieder thinks "manu" is the word to be supplied.

634. **Reppuli, reieci**; hardly any difference in meaning; for latter cp. Ter., Phorm. iv. 5, 5.

635. **scio**; parenthetic; cp. v. 1075; Cas., Prol. 15; Poen. v. 4, 53; Rud. iv. 3, 36-7; Men. ii. 2, 50; Ter., Heaut. ii. 3, 13.

636. **Si mihi est**; the reading of the MSS. has been restored here. "sit," the emend. of Camer., which has been adopted by all the editors, is indefensible, for the reason that **Si mihi sit, non pollicear** can only mean that if the young man had anything he would not give it, a meaning inconsistent with remainder of v. and with what is said in next. Pist. is quite willing to assist his friend, but the fact is clear that he has nothing to give, as may be seen from vv. 639-40. The words at the head of this note are a direct reply to "nihil habeo miser" of previous speaker, and direct object of **non pollicear**, indef. relat. clause, not conditional, which requires indic.; not the protasis of *poll.* which is suppressed and can be supplied sc. "etiamsi" or "si velis accipere." All, whatever, or "what I have I would not offer." Mnes., "I know you would give if you had it; I am quite aware of that." **pollicear**; see v. 183. **Scio**; cp. Aul. 431; As. 783; Capt. 325. **noui**=*scio*, of which it is only a repetition; cp. Aul. 239, 431, 759; Ter., Eun. ii. 3, 58-9; iii. 5, 15; Ad. iv. 2, 38; Phorm. iv. 4, 13.

637. **non**; retained by Bothe, W., and Goetz.; omitted by R., Fleck., and Uss., who says that it is contrary to the sense. Why? Mnes. says that if Pist. were not in love he would not repose so much confidence in him—that is, Pist. being entangled, as he supposes, and as he has lately discovered, in a love affair with Bacchis, he is sure that he has some sympathy with one in the same position as himself, and that he is desirous of helping him. This being so, the emend. has been rejected as being much less satisfactory than the old reading. **habeam tibi fidem tantam**; as in 630.

638. **agitas sat tute tuarum rerum**; "you have enough on hand of your own"; almost the same as "sat agis," As. 437; also Merc. ii. 1, 4; cp. Ter., Heaut. ii. 1, 13.

639. **Egone ut**; see n. v. 194; and cp. Ter., Phorm. ii. 1, 74. **opem**; "help." **inopem**; without means, as in 515; agreement in sound between these two words is not lost sight of, though the meaning of **opem** and of "ops" in "in-opem" is not the same; cp. Ter., And. ii. 3, 22; Phorm. ii. 1, 68; Ad. ii. 1, 2.

640. **deus respiciet nos aliquis**; "some god or other will have a care for us"; cp. Ter., And. iv. 1, 18; v. 6, 11; Phorm. ii. 3, 87; v. 3, 34; Hec. v. 2, 6; Ad. iii. 2, 55; v. 8, 9; Heaut. v. 1, 46. **Nugae**; see n. v. 90.

641. **Quid est?** "What's the matter"? cp. Cas. ii. 2, 38; see n. v. 76. **Tuam copiam**; help for you, resource; cp. Epid. iii. 1, 4-6, 11; as "thensaurum meum," Cure. 674.

642. **Hunc hominem**; see n. v. 138. **auro** (abl.) **expendi**; "weighed" or "valued"; cp. Epid. iii. 3, 30; Merc. ii. 4, 19-20; notice the repetitions here, "Hunc . . . decet auro" . . . "huic decet . . . auro," and "statuam statui"; also, "duplex . . . duplicibus," next v. The slave is trifling with the meaning of his own name, from χρυσός, gold. **statuam statui ex auro**; "a statue in gold be put up"; cp. Cic., Phil. v. 15, 41; see n. v. 310; and cp. Ter., Hec. Prol. 49.

643. **facinus feci**; "I have accomplished a two-fold exploit," as in vv. 679, 920; Aul. 218; Cure. 24; Miles 621; Merc. iii. 1, 2; Ter., Eun. iv. 3, 2; Heaut. ii. 3, 73. **duplic. spol. sum adfectus**; "I have been honoured with double spoils"; see v. 364.

644. **lusi**; "I have made game of"; cp. As. 723; Capt. 871; Cas. iii. 5, 65; Cure. 326; Miles 324; Most. v. 1, 32; Pseud. 24; Pers. iv. 4, 84; Trin. 896; Truc. iv. 2, 8. **lepide**; see n. v. 66. **ludificatust** (pass.); cp. v. 1096; Amph. 945; Capt.

486, 489; Cas. iii. 2, 28; Cist. ii. 1, 34; Miles 1161; Pers. v. 2, 67; Truc. 5; ii. 8. 6. **lusi** and **ludificatust** appear to be used here with little or no difference in meaning. For **ut** . . . **ut** see n. v. 128.

645. **Callidum**; "crafty"; cp. Pseud. 725. **callidis dolis**; "by my cunning tricks"; cp. Ter., Phorm. i. 4, 50; iv. 2, 1; Eun. v. 6, 10; And. i. 2, 27; iii. 4, 10.

646. **Conpuli et perpuli**; with hardly any difference in meaning, the second being merely a restatement of the first. Tacitus has the former followed by "ut" in the same sense as here, and Livy and Sallust the latter. The form of the tenses is the same as of the verbs in 643-4, but their meaning is here changed; cp. Ter., And. iv. 1, 38; v. 1, 9. **crederet**; nearly the same as "habere fidem," vv. 630, 637, "to have general confidence in me"; the same meaning is also found v. 488.

647. **quicum**; cp. 332, and see n. v. 31. **amo**; "with whom I go a courting," as Riley very modestly and properly translates.

648. **Regias . aureasque**; with special reference to the Philips mentioned 591, which were of gold and stamped with the head of King Philip. **domo**; see n. v. 222. **foris**; old abl. or locative, in opposition to **domo**; cp. Capt. 114; Cas. ii. 2, 8; Cist. iv. 2, 19; Men. i. 2, 17; Merc. i. 2, 20; iii. 4, 2; Miles 638; Most. ii. 1, 58; ii. 2, 21, 53; iii. 1, 150; Stich. 190, 598.

649. **Parmenones, Syri**; Parmeno and Syrus are both, of course, Greek names. The former occurs as the name of a slave in the Eunuchus, Adelphi, and Hecyra of Terence, and the latter in the Heautontimorumenos and Adelphi. They were, no doubt, common enough names in the Greek comedy.

652. **Multipotens**; mighty, great, powerful; cp. Cas. iv. 4, 21. **pectus**; rational feeling; rather the mind as a part of the "animus," as "pectore" below; and again vv. 657, 1072, 1108; cp. also v. 223; Trin. 90. **Ubiquomque**=*quandocumque*; rarely with subj.; owing to subj. in anteced. clause; cp. Ter., Heaut. iii. 3, 17; Cic., Acad. ii. 32, 104. **usus sit**, for *opus sit*; cp. vv. 702-3, 745, 759, 966; Amph. 501; Cist. i. 2, 7; Men. v. 2, 1; Merc. iv. 3, 31; Pseud. 50; Stich. 57; Trin. 503; Ter., Ad. iii. 3, 75; Hec. iii. 1, 47; v. 4, 38; Heaut. i. 28-9; see Madv., G. L. 266. **expromat**; subj. here for imperat.; abs., or with "consilium" supplied as object; nearly the same as in Merc., Prol. 47; cp. Ter., Heaut. iii. 3, 14.

653. **frugi**; see n. v. 367. This style of philosophizing, down to 658, reminds one of Euripides, Hec. 595, &c.

654. **Nisi**; see n. v. 321. **tenet** sc. "scit"; see n. v. 546.

655. **Inprobis cum improbus sit**, of the MSS., Gronov., and W., except that the last has expunged "sit," has been retained for the reason that whilst the emends. and transpositions of other editors do not improve either sense or metre, they depart too far from the readings in the MSS. **cum**; for anastrophe of prepositions see n. v. 174. **harpaget**; "Let him rob"; cp. Aul. 194; Pseud. 139, 957. **furibus**; dat. **queat**; cp. vv. 841, 910; Cas. ii. 2, 21, and see Madv., G. L. 159.

656. **Uorsipellem**; a downright dissembler; cp. Amph., Prol. 123; also in Pers. ii. 2, 48. **frugi**; with same meaning as in passages referred to in n. v. 367; here, however, it is an attribute. **convenit**; nearly the same as "deceat" v. 642, "it is fitting."

657. **Pectus**; see n. v. 652. **Pectus quoi sapit**; only a reassertion of what is implied in “frugi,” preced. v.

658. **sit**; subj., as in v. 652, depend. on “ut” or owing to subj. in anteced. clause. **Ut quaequomque res sit** sc. “Ut res est, quaequomque est,” &c.; cp. Ter., And. i. 5, 28. **animum habeat**; as in 631. The moral principles laid down here and in five preced. vv. are much the same as those of his master; see vv. 394-400.

659. **lubet**; “it is desirable”; cp. v. 981; Trin. 932.

660. **Dempsit . . . reddidit**; these verbs and their subjects are not dependent, not grammatically dependent, on “scire,” hence the indicative; the usual construction is, of course, the subj.; see n. v. 9; cp. Ter., Eun. iv. 1, 13. **ecquid** of Bb has been restored; all other editors have “quid”; cp. v. 232; Aul., Prol. 16. The change, in my view, improves both metre and sense. Besides, if “quantum . . . patri” were followed by an interrogative mark, it would remove all doubt here about the correctness of the use of indicative; without, however, any change in the punctuation usually adopted the sense is clear enough.

662. **Decumam partem**. It was a custom amongst the ancient Romans to devote a tenth part of their gains in trade, or of the spoils of war, to Hercules, the guardian-god of property; cp. Stich. 233, 386; Truc. ii. 7, 12; Cic., N. D. iii. 36, 88; Off. ii. 17, 58. The fact is also recorded in inscriptions, and attested by later writers, amongst whom Dionysius of Halicarnassus says that the custom was instituted by Hercules himself, at the altar erected to his honour by king Evander, near the Palatine hill. Livy, however, and Virg. say that the altar was erected by the hero himself; see Livy i. 7; Virg., Aen. viii. 271. **abstulit**; stronger than *dempsit*, *dempsisti*, vv. 660, 668; cp. Ter., Eun. iv. 1, 13.

663. **optume**; “very opportunely”; cp. Merc. i. 2, 114; ii. 2, 57; v. 2, 69; v. 4, 16; Truc. iv. 3, 78; Amph. 950; Cas. ii. 4, 29; Ter., And. ii. 1, 35; iii. 4, 14; Heaut. iv. 5, 9; v. 5, 2; Hec. ii. 2, 4; Eun. v. 2, 66. **obviam mihi it or venit**, as in Cas. ii. 6, 5; Merc. i. 2, 109; rare in this sense except in Plaut. and Ter.; see also Ter., And. iii. 2, 52.

664. **Numqui nummi exciderunt**; “have you lost any money”? **nummi**; see n. v. 217 and 610.

665. **sic**; as I see you. **optuere**; only in Plaut.; gazing, “looking on”; cp. Amph. 893; Miles 1271; Most. i. 66; iii. 2, 152, 156.

666. **uos** sc. Mnes. and Pist. **maestos . tristisque**; cp. Cic., Orat. xxii. 74; Mur. xxiv. 49. **conspicor**; as in vv. 179, 276, and cp. Ter., Heaut. i. 16; Eun. v. 8, 32.

667. **temere**; see n. v. 83; **nec . . . et iam quin**; *nec . . . etiam. Quin* of the MSS., W., and Uss., is hardly Latin; Bothe, R., and Fleck. have *nec . . . Etiam quid*, which is not an improvement in the Latin, and it fails to give the sense; **et iam quin** connects this with two preceding questions, for the intervening words, **Non placet, nec temerest**, is only an interlocutory remark made by the slave, from the fact that he has already put two questions to the young man without having received a reply, and is not connected with what follows. Their sorrowful appearance and their silence he says is suspicious. The words in the text are but a slight emend., if one at all; they give the sense, and are good Latin. May be trans., “and it is not without reason,” “and why do you not reply.” For **quin** in questions cp. v. 856; see n. v. 242.

668. **occidi**; almost the same as *perii*; ep. v. 676; Cas. iii. 5, 1, 46; Capt. 529; Merc. ii. 3, 130; v. 1, 4; Men. v. 7, 7; Most. ii. 1, 22; iii. 2, 44, 51; iv. 3, 23; Ter., Phorm. i. 4, 20; iv. 3, 36; And. iii. 4, 26; also Aul. 144, 705. **Fortassis** (*forte an sis*): seldom with subj., whereas *forsitan*, with nearly the same meaning, is rarely followed by indie.; in v. 217 we have *fortasse*, a weakened form of same word, also in Merc. iv. 4, 42; cp. Hor., Sat. i. 4, 131.

669. **Qui**; see n. v. 51. **malum**; "plague on you"; ep. v. 693; Amph. 586, 598; Capt. 526; Cas. i. 3; ii. 3, 46; ii. 8, 36; Most. i. 1, 6, 33; ii. 1, 21; Merc. i. 76; Rud. ii. 6, 8; Trin. 351. **immo**; see n. v. 144. **nimio minus multo** sc. *nimio multo minus*: "very much less than a little"; see n. v. 148. *quam* is here omitted after *multo*; R., Fleck., and Goetz have written it, said to be found in A; see n. v. 459; and cp. Epid. iii. 2, 10; Ter., Heaut. i. 2, 24.

670. **tu**, an emend. of Bothe, which W. and Uss. have adopted, has been admitted here; R., Fleck., and Goetz have *Quid malum igitur?* **occasio**; as in Pseud. 921; Poen. iii. 3, 46; Amph. 1044; Cas. iii. 4, 8. **ad eam rem** sc. *ut quantum uelles tantum sumeres*.

671. **uirtute**; as in Pseud. 726; ability, talents; hence "skill"; *ingenium*, v. 459, appears to have nearly the same meaning; see n. v. 12. **fuit . . . parta**; "was procured." **quantum uelles tantum sumeres**; as in v. 349.

672. **Sic**; demons. adv. pointing to *digitulis . . . primoribus*, "with the tips of your two fingers," instead of diving in his whole hand; ep. Poen. iii. 1, 63; Ter., Eun. ii. 2, 53. The former of these words is found in a fragment of Cicero in this sense, and the latter, gen. of an obsolete *primor* declined as adj. of third decl., is also Ciceronian in the sense used here, though *primus* is more usual.

673. **nescibas**; Guyet's emend. has been adopted by all the editors; the logical arrangement of the remainder of v. is *quam raro eiusmodi tempus homini se daret?* **eiusmodi**; cp. Miles 801; Ter., And. i. 66; Phorm. v. 4, 2. **tempus**=*occasio*, v. 670. Plautus has elsewhere *occasio tempusque*; see Men. iii. 3, 28-9. **daret**, i. e., *offerret* (Uss.).

674. **inmersti** sc. *immersisti*. **parum . ampliter**; "not deep enough"; the latter for *alte* or *profunde*, or as if he had said *sumpsisti*, according to Uss.; it is also found in Cas. ii. 8, 65; Cist. ii. 3, 54; Merc. 98; Miles 756; Stich. 692. *Benigne et pro beneficio largi atque ampliter* (Attius, Diomedes).

675. **Pol**; see n. v. 35. **quam nunc**; the *quam* clause preceding, as in v. 510; ep. Miles 635.

676. **Occidi**; see n. v. 668. **praesagitur**; for *praesagit* (Nonius); for meaning see Cic., Div. i. 31; Ter., Heaut. ii. 2, 7.

677. **Perii**; see n. v. 278. **Quid ita?** see n. v. 85, and cp. Ter., And. ii. 1, 22. **ramento**; see n. v. 511.

678. **Oppido**; "entirely"; ep. Ter., Phorm. ii. 2, 3; v. 8, 3; Cist. ii. 3, 34; Merc. ii. 1, 15, 21, for use in giving unreserved assent to a question. The origin of the meaning is explained by Festus and Paulus Diaconus, whose words are "quantum vel oppido (sc. *oppidum*)-satis esset." This refers *oppidum* to the same root. Ramsay, in his note on the word in his *Mostellaria*, thinks both words are from *opes* sc. *opidus*, adj. I would be inclined to give a Latin origin to the words. The explanation just given is open to two objections, the doubled letter and the suffix *idus* added to a noun,

such forms being usually affixed to verbal roots or stems. The derivation *opidus* might, perhaps, be tolerated, but no Latin root can be found with a doubled letter; of course, in some cases the Latins may have written the letter double when under the accent or when the syllable required to be strengthened. Whether the double letter in such words as "Appius," "Oppius," "offa," "obba," is to be referred to this or assimilation is doubtful, though "ofella" by the side of "offa" would point to the latter. Another derivation, that of Döderlein, and approved by Roby, K. Arnold, and Tyrrell, refers the word to the Greek ἐπιπέδωσ or ἐμπέδωσ; *emp.* is both a good Greek and Latin sound, and so it would not require to be assimilated if the latter form were adopted; both, however, are liable to the serious objection that ε cannot be replaced by Latin *o*, as this would be contrary to all analogy, and cannot, I think, be defended. Editors generally adopt whatever derivation suits best the meaning of the word in the context. If it is contended that Latin *ob* and Greek ἐπι are from the same root, which has not yet been generally accepted by philologists, then *ob* πιδωσ would be a kind of hybrid. Looking both at the form and meaning of the word before us, and without being satisfied with Ramsay's derivation, or whoever set it on foot, I would much prefer it to that of Döderlein. **Occisi sumus**=*occidimus*; pass. of a trans. used for act. of an intrans. verb; see n. v. 159.

680. **crimen**; as in v. 630; cp. also Ter., Hec. iii. 1, 55; v. i. 29; v. 2, 13; Phorm. ii. 2, 8.

681. **Me male consuluisse**; see n. v. 566. *ob*, here and *propter* preceding *v.*, with little or no difference in meaning; perhaps the exigencies of the metre required *ob*; it is but seldom this excuse can be offered, for the comedians are fond of trifling with words having nearly the same meaning.

682. **ubi**; "when," with imperf. indic. dependent on a perf. indic., not often, if ever, found; present, fut. perfect, rarely pluperfect, are the tenses of indic. generally found after *ubi* in this sense. There can be no doubt that the Latin both here and in v. 466 is correct, although it is unusual. The old Latin writers, with Plautus among the number, used both *quum* and *ubi* as relative advs., as they originally were, and hence either indic. or subj. of any tense could be used after them, just as with a relative pronoun. Instances, however, of imperfects such as this can be found in later writers.

683. Cp. v. 247. **Em**; see n. v. 206.

684. **dedidisti**; emend. of Acid. and R. has been adopted. Herm., Fleck., Goetz, and Uss. have *tu*; W. follows the MSS., but the *v.* in his text can hardly be scanned. **cruciatum Chrysalum**, with a pun on the similarity of sound between the two words; for latter see n. v. 138, and cp. Ter., And. iv. 4, 47; Hec. v. 2, 7.

685. **ad carnificem**; of best MSS. and all recent editors except W.; "executioner"; cp. As. 309; Poen. i. 2, 159; v. 5, 23; Rud. ii. 2, 16; iii. 4, 73; iii. 6, 19; Most. v. 1, 65. **continuo**; in connexion with *extemplo*, v. 683; see n. vv. 258, 260, and what is said in n. v. 256.

686. **exorau**; as in vv. 522, 1169; Cas., Prol. 43; ii. 4, 25; iii. 5, 77, 86; Most. v. 2, 53. **Nempe**; see n. v. 186. **ergo**; see n. v. 343.

687. **Immo**; see n. v. 144. **ob eam rem**; see vv. 389, 524-6. **suscenseat**; see n. v. 523, and with this, preceding, and following vv. cp. vv. 533-4. For the change of tense after **exorau**, preced. *v.*, see n. vv. 349-50.

688. **aegre** sc. *vix*, v. 692. **inpetraui**; as in v. 534, where, however, a different construction follows. For **curandumst** and **curem**, next v., see n. v. 224, and with latter ep. Cure. 31.

689. **uis curem**; *uolo*, followed by subj. with *ut* omitted; ep. v. 704; Capt. 852; Merc. ii. 4, 18; Pseud. 921-2; Rud. iii. 2, 48. **alteram facias viam**; that you make a second march to the old man, sc. for the purpose of making another attack on him about the money. The two young men appear to be nearly at their wits' end; all three are in great difficulties. Mnes. draws a little on the vanity of the clever slave; he adopts his very language, and calls his father *senex*, and to rouse him still further to action, tells him the bad opinion his father entertains about him.

690. **Compara**; "plan"; ep. Capt., Prol. 47; Pers. ii. 5, 24. **fabricare**; "contrive"; ep. As. 101; Cas. ii. 8, 52. **finge**; "devise"; ep. Ter., Heaut. iii. 2, 22, 34. **conglutina**; "invent"; and with this v. ep. Ter., And. ii. 1, 34; v. 4, 10. *Tu, Castalia, cogita, tu finge, fabricare, ut lubet* (Afranius).

691. **doctum**; "clever"; ep. v. 1091; As. 521; Miles 248; Men. ii. 1, 24; Pers. iv. 3, 11; iv. 4, 45; Trin. 380; Pseud. 725; Cas. iii. 1, 15. **docte**; "cleverly"; ep. Miles 258; Cas. ii. 8, 52; Epid. iii. 3, 23; Pseud. 941.

692. **ecfeceris**; of Palmerius, Meursius, and Acid.

693. **Quam**; Uss. alone emends. sc. *qui* of Guyet in v. 669; but there the form is itself an emendation of what is found in the MSS. Other editors follow the MSS. here, and I think there is little difficulty in the sense. **malum**; see n. v. 669. **manifestum**; emend. of Gulielmus, adopted by R., Fleck. and Uss.; W. and Goetz adopt the reading of the MSS., *manifesto*, which is inadmissible, otherwise **mendaci**, gen. case, would be inexplicable. Sallust has this adj. with a gen. depend. two or three times, and Ovid; Tacitus four or five times; ep. also Amph. 1045; Truc. i. 2, 36.

694. **ut . nihil**; for *ne quid*. **credat . . . credere**; see n. v. 1058. **id** sc. *ut mihi nihil*. **credat . ausit** sc. *auserit* for *ausus erit*: see n. v. 599, and ep. Miles 11, and such forms as "faxo," v. 503; Most. v. 2, 12; "faxis," Most. v. 1, 66; "faxit," Most. ii. 1, 51; Capt. 706; Ter., Heaut. i. 2, 24; "faxim," Aul. 486; Amph. 507; Truc. 43; ii. 3, 27; Pers. i. 2, 21; Trin. 221; "faximus," Truc. 40; "faxitis," "faxint," Aul. 143; Pers. iv. 4, 101; "sponsis," "noxit," "axim," "axit," "ausim," "ausis," "dixis," Miles 283; "induxis," Capt. 149; "adduxit" and some others are found; see v. 1052; Ter., Eun. v. 2, 65; Hor., Sat. i. 10, 48.

695. **quae dicta dixit me advorsum tibi**; "what he said about you in my presence." **dicta dixit**; see Trin. 77; Cas. 51; iii. 5, 49. **me advorsum**; see v. 125; Aul. 682; Poen. i. 2, 189; Ter., And. i. 5, 30; and see n. v. 174; "advorsum illum res suas conqueritur" (Titinius); "Advorsum fratrem illius ac dominum suum" (Afranius).

696. **diceres**; reading of the MSS., Goetz, and Uss.; W., R., and Fleck. have *diceris*. The former is for *dicit* of the direct speech, and the latter for *dicit* or *dixit*. Nothing is gained by the emend., for the reading of the MSS. gives the better sense of the two.

698. **Emungam**; I'll dress, "deceive," cheat; ep. v. 1098; Epid. iii. 4, 62; Most. v. 1, 60-1; Ter., Phorm. iv. 4, 1; Hor., A. P. 238; also a depon. in literal sense; Cas. ii. 6, 39. **probe**; see n. v. 494. **nequiquam**; "with impunity."

699. **Enim**; affirmative or asseverative, with much the same force as in v. 48 and passages cited in note to that v.; cp. also v. 454; Cas. ii. 3, 52; ii. 4, 2; ii. 5, 15; ii. 6, 14, 20; iii. 1, 11; Capt. 563, 854; Epid. v. 1, 41; v. 2, 35; Miles 283, 429, 810, 1018; Men. i. 2, 52; ii. 1, 26; Merc. ii. 1, 27; Most. iii. 1, 19; iii. 2, 144; iv. 2, 23; v. 2, 12, 23; Pers. ii. 2, 54; ii. 5, 18; iv. 4, 61; Poen. iv. 2, 33; Truc. i. 2, 32; ii. 2, 54; Trin. 61, 1134; Ter., Hec. ii. 1, 41; v. 4, 10; Phorm. iv. 4, 13; v. 8, 90; And. i. 64. It will be seen by an examination of these passages that the rule that *enim* cannot stand the first word in a clause does not hold good as far as it may be applied to the comedies of Plautus. In 14 of the passages cited it does not hold. I cannot admit that *enim* here and in the passages cited above—*enimvero* in Plautus, as is the opinion of Weise, Wagner, Key, Ussing, &c. Ramsay has shown in his note on the word (Most. p. 206) that this is not the case, for the latter is much stronger. **nisi**; see n. v. 321. **nisi ut**; cp. Cic., N. D. i. 17, 45.

700. **Ceterum**; cp. v. 873; Ter., Phorm. i. 2, 91; iv. 4, 13; Hec. iii. 3, 31.

701. **Quid mihi refert**; see n. v. 516. **mihi**; depend. on *esse*. **Chrysalo**; see n. v. 642. **factis**; see n. v. 62.

702. **quantillum**; "how much," sc. how little; also in Poen. v. 3, 53; for case see n. v. 217. **usust**; see n. v. 652. **quant. u. aur. tibi**; direct question not depend. on *dic*.

703. **nummis** sc. *aurcis*; see n. v. 217 and 610. **usus**; as in preced. v.

704. **Tum nobis opus est sumptu**; W. and Bothe, who have been followed here, give these words to Pist.; other editors have assigned them to Mnes.; but this character does not throughout this scene, except in vv. 717 and 756, where the sense is not very clear, use a pronoun in first pers. pl. or verb in first pl., for the only interests he is concerned about are his own, whereas Chrysalus, who appears to be general manager and chief director of the business, addresses both of the young men in vv. 666-7, 699-700, 709, 749-54, 756; and in 705 first pers. pl. is found. Pist., too, though not so deeply involved as his friend, whose commission he has successfully executed, is entitled to speak, and drops in a word or two occasionally, and perhaps thinks that Chrysalus may do something for him also on account of his great services; he uses here first pers. pl., as in 699, 710. Apart from his connexion with Bacchis, he and the slave seem to be on the best of terms, and are entirely agreed about getting the money; he is sent by the latter for the writing materials; his language often chimes in with that of the slave, which it closely resembles in the vv. cited, if not in sense, at least in the form of expression. **Tum**; succession in time, "after that," may refer to another adv. of time, as in 516 and next v., or it may not. It merely here takes up the next point in the dialogue, the next after **Ego dabo. opus est**; strongly in favour of the words being given to Pist., as has just been stated, as there is no reason why Mnes., if they be given to him, should change the form of expression that Chrysalus and he himself have already made use of for the one in the text, which would be quite natural and correct in a new speaker. **sumptu**; cp. Miles 672-3; Most. i. 2, 21, 41-2; Trin. 250. **placide**; "at our leisure"; see Miles 220; Ter., Phorm. v. 6, 27. **uolo**, with *ut* omitted; see n. v. 689.

705. **istuc**; see n. v. 73; may refer to what has been said in last v., and **hoc** to the v. that precedes it, or each pronoun may only indicate a different point of view of the order of the business in the mind of the slave.

706. **nummis**; see n. v. 217 and 610. **ballistam**; "engine," as in Poen. i. 73; in Trin. 668 it appears to be not the engine itself but the charge from same that is spoken of; see also Ter., Heaut. iii. 2, 2.

707. **turrim et propugnacula**; "tower and outworks"; he compares the old man to a fortified town which he is commencing to attack with all his engines of war; see v. 940; Miles 219-28, 266-7.

708. **Recta porta** sc. *recta per portam*; "right through the gate"; cp. Miles 329; Virg., Aen. vi. 900; Cic., Att. vi. 8; Liv. xxi. 31; Caes., B. G. vi. 25; also Cas., Prol. 43; "recta via," Poen. iii. 3, 79; Pseud. 1051; Ter., And. iii. 4, 21; Ad. iv. 2, 35, 43; Phorm. i. 2, 62; ii. 1, 80; v. 6, 19; and Mere. v. 2, 92; in the first two, however, it is not improbable that *recta* may be the correct reading. **antiquom et uetus**; "ancient and old"; cp. Amph., Prol. 118; Miles 751; Most. ii. 2, 45; Pers. i. 2, 1; Poen. v. 2, 18; Trin. 381.

709. **capso**; see what is said in n. v. 599; cp. Rud. ii. 1, 15, and Pseud. 1063, &c. **geritote**; "fetch," bring.

710. **Sic ut**; emend. of Uss. for *sicut* of D, Scioppius, Bothe, R., Fleck., and Goetz; Gronov. has *Sed quoi*, and W. *Si id quoi*; see n. v. 32. **animus sperat**; Acid. and Herm. read *superat animus*; see v. 142.

711. **intro**; see n. v. 103.

712. **ceram**; for sealing the *tabellae*; cp. v. 744; Pseud. 42, 56; Cic., Flacc. xvi. 37; Ov., Am. ii. 15, 16. **linum**; string or thread for fastening the *tabellae*; some old editions, Gronov. and FZ have *et linum*. The readings of the MSS. and those of Uss. and Goetz have been adopted in this v.; Bothe, W., R., and Fleck. expunge *et*. For **linum** cp. Cic., Cat. iii. 5, 10 and Pseud. 42 above. **lam**; see n. v. 45. **faxo**; see n. v. 503.

713. **id mihi dice**; assigned by all editors, except Gronov. and Uss., to Mnes.; they give the words to Chrysalus; it is better to make *id* refer to the question that precedes than to that which follows. **Coctumst prandium**; B, Gronov., and Uss., who makes the words a question; Herm., R., and Fleck. have *esto*, which cannot stand unless with an emend. of preced. words, sc. *dic* for *dice*. Other editors, as W., have followed the other MSS., where *est* is omitted. **prandium**; see n. v. 77.

714. **Uos duo eritis**; "there will be two of you"; Uss. alone has put a mark of interrogation at end of this v.

715. **Sic ut**; see n. v. 32. **Pistoclero**; the reading of Bc has been adopted by all the editors. **Immo**; see n. v. 144.

716. **ambas Bacchides**; see vv. 569-70.

717. **Quid tu loqueris?** "What are you talking about"? The slave has as much difficulty in believing the strange announcement that there are two sisters each named Bacchis as Mnes. himself had when listening to the same statement, in nearly the same words as here, from his friend Pist. Chrysalus expresses his doubts in almost the same words as Mnes. did; see vv. 569-70. **Hoc, ut**; the reading of the MSS. and all the editors except Herm., Guyet, and Uss., who emends sc. *Quot*, can, I have no doubt, be defended. The two young men are ignorant of the scheme of Chrysalus. Mnes. questions him, and he in turn the other, without either getting satisfactory replies. Mnes. here turns his answer to the main point, the subject of expense, where is the

money going to come from? This is what I am saying, "how are we going to be" sc. *de difficultate numaria*, or it may be "how are we going to be placed"; cp. Epid. iii. 2, 41; see n. vv. 128, 199. **biclinium**; *bis-κλινιον*, hybrid formed in imitation of *triclinium*, which is Greek, and consisted of three *tricliniaries lecti*, one spread in front of each of the three sides of a square table, the fourth side being left without a seat, and each capable of accommodating three banqueters in a reclining position; sometimes the word is put for couches, table, and all, and often for the whole room. What the word in the text means we cannot say, for it is not found in any other writer. If any such arrangement existed, it was probably made in accordance with what has been said above, of two couches, each capable of accommodating two persons. I do not say that the slave is speaking in mockery here and manufacturing a word of his own, but it is not impossible that he may be; cp. v. 750, and Quint. i. 5, 68; also Cic., Verr. iii. 26, 65.

718. **exquiris**; Bb, W., and some old editions. *exquaeris*, of Scutarius, R., Fleck., and Uss., is not actually found in any of the best MSS. of this passage; cp. Ter., And. i. 2, 15; Hec. v. 2, 7, 16. **Res itast**; "Thus the matter stands." **ita**; referring to what follows. **dici uolo**; as in Amph. 587.

719. **facinus**; see n. v. 50. **exordiar** sc. *erorsurus sim*: as in Cas. iii. 5, 32; see Ter., Hec. iii. 3, 2.

720. **Cedo**; with accus.; cp. vv. 744, 749, 1062; Cas. ii. 6, 11, 27; Miles 226; Ter., Heaut. iv. 7, 4; Cic., Verr. iii. 12, 29; iv. 20, 43; v. 26, 67; Capt. 832; Pseud. 987; Most. ii. 1, 37; Truc. ii. 4, 12, 16. **foris**; see n. v. 587. **Intro**; see n. v. 103.

721. **Euax**; see n. v. 244. **nimis**; see n. v. 71, and cp. Amph. 215; As. 667; Cas. iii. 1, 15; Epid. iii. 2, 42; Men. i. 18; Merc. iii. 4, 10; Rud. iii. 3, 20; Truc. ii. 1, 36; ii. 2, 10. **bellus**; not exactly the same as in v. 342. **locus**; for omission of *est* see n. v. 392.

722. **Quae inperauisti**; "what you have demanded," "your commands"; cp. Cas. ii. 6, 6. Uss. thinks a v. has fallen out before these words; some other editors propose emendd. It ought to be observed that Pist. is hurrying back with the writing materials and instruments in his hands, and that after a little hit at the slave and a question from the latter he makes a more explicit reply. Dialogue and conversational language admit of condensation and omissions. *Em ea* might be supplied, but the sense is clear enough without the expression of it. The fact of a slave giving commands so authoritative to young gentlemen is ridiculed in this v., and again by the same speaker in v. 755. Mnes. also in v. 729 keeps up the same idea. **Inperatum bene bonis factum ilicost**; "Commands given to the good with a good motive are performed forthwith"; cp. Miles 611. Note the alliteration here. **bene**; as in vv. 38, 131; Miles 1169. **bonis** sc. *bonis hominibus*, in general.

723. **Quid parasti?** in reply to **Quae inperauisti?** with nearly the same sound. **parare**; C, W., and Goetz have *parari*: D, FZ, and all other editors as in the text. An infinit. after *jubere* is nearly always a sort of gerund.

724. **et tabellas tu has tibi**; "and these tablets in your hands." **Quid postea?** as in 292; Cas. ii. 5, 14.

725. **propterea**, followed by **ut**; cp. v. 807; Cic., Lig. iii.

726. **litteras**; or *manum*, sc. handwriting. **quando legat**; subj., due to **quando** being used as relative adv. in indef. sense, or to **ut** clause, which contains the antecd. to **quando**, suppressed.

727. *uerbis tuis*; "in your own name"; cp. Amph. 960; Cas. ii. 3, 56; Miles 913; Poen. i. 2, 196; v. 2, 40.

728. *Quid si*; see n. v. 77. *morbum et mortem scribat se. dicat*: wish disease and death to the old man, and so become possessor of all the gold without further trouble; cp. v. 1206; Luer. vi. 1095; Most. i. 3, 76; see Ter., Phorm. ii. 1, 14. *rectius*; cp. vv. 45, 117, 327, 731; Ter., Ad. iv. 1, 5; v. 7, 22.

729. *Ne intorturba*; assigned by R., Goetz, and Fleck. to Chrys.; "do not create confusion," "do not interrupt"; the last word is rarely found. *cera*; wax spread over the smooth surface of the *tabellae* for the purpose of writing on, as in v. 992. *Dic quem ad modum*; cp. v. 471; Miles 904; Pers. 37.

730. *Adscribe hoc*; "write this as well."

731. *usque quaque*; continually everywhere; last word as adv. rare; cp. Miles 1134. *loquitur*; "is talking to me." *nec recte*; and he is not right in talking to me on the subject; see n. v. 117.

732. *quia non*, followed by subj., change of mood due to negative, or oblique, because I did not defraud you, as he says. *defraudauerim*; cp. Ter., Phorm. 10.

733. *dum*; "until," with pres. indic.; cp. Ter., And. ii. 1, 29; Eun. i. 2, 126; Heaut. iv. 3, 39; iv. 7, 5. It is not so unusual to find a past or fut. indic. after it in this sense. In this place, however, *dum* might be rendered "whilst" without any perceptible injury to the sense.

734. *At quidem*, of Uss., Müller, and Goetz, has been adopted; cp. v. 674; Most. iv. 4, 22; W. follows the MSS.; Herm., R., and Fleck. have *Haec quidem* without MS. authority. *Atque idem* is also found in an old reading of R. *in*; emended from *em* or *hem* of the MSS. and an old reading of R. *est ad*, of Pylades, has been adopted by Camer. and R., who transposes *est*, and in one reading omits *ad*, and by Fleck., Goetz, and Uss.; W. has *ad*. My objections to the readings of above editors are that, without in any case giving better sense, they omit portions of the best MSS. and admit words of which no trace can be found there. These objections have been removed in the reading in the text. If *in perdendum* be objected to from the fact that *in* with accus. of gerund is never found, it can only be replied that it would be altogether unfair, while admitting the correctness of Plautus' grammar, to apply too rigidly the rules for more elaborate compositions to the simple, colloquial, and unlearned language of every-day life which our poet is obliged to employ. Only two very slight emendd. have been made—that of Müller and Uss. at beginning of v. and *in* for *em* or *hem* of the MSS. Pist.'s reply may be rendered, "Yes, but upon my faith it needs to be active rather for spending quickly than writing quickly." Peculiar constructions are found occasionally in old writers, as for instance the gerund or gerundive followed by accus., just as the verbal in Greek, and, in fact, a verbal noun with accus. is sometimes met with; cp. Amph. 515; Truc. ii. 7, 72, 73; As. 911; and see Trin. 869. The infinitive or gerund in Greek is often put in accus. with article after *εἰς* in the same sense as *in* here; cp. Xen., Cyr. i. 4, 5; Demos. 50, 25; Gr. T. 1 Thess. ii. 16. The forms of gerund in *u* have not been admitted, as the MSS. are not clear on the point, and there is no doubt that Plautus often employed those in *e*. *cito*, has been written instead of *citu* of Herm., R., Fleck., and Uss., and *citus* of Z and W.; cp. Liv. i. 8; also see Cas. ii. 3, 27; ii. 4, 16.

735. *proin*; cp. Capt. 546, 849, 859; Pseud. 1197; Cas. 25; Rud. v. 2, 44; Ter., And. ii. 4, 5; Eun. 11; i. 2, 26.

736. **Sucophantias conponit**; "he is forming knavish schemes"; for former ep. vv. 760, 801; Aul. 641; As. 70, 541; Pseud. 485, 527, 572, 672; Poen. i. 3, 16; iii. 3, 41; Pers. ii. 5, 24; Trin. 867.

737. **Plane adscibito**; write fully; ep. Amph. 574; As. 748; Ter., Heaut. v. 1, 24.

739. **scortis**; ep. n. v. 70. **comedim** sc. *comedam*; ep. Aul. 422. **con-graecem**; to live like a Greek. Uss., following Nonius, has *congracer*, with preceding **et** omitted. *pergraccari*, with nearly the same meaning, is found in v. 808; Most. 21, 61; iv. 3, 21; Poen. iii. 2, 26; Truc. 69.

740. **uide**, of B; W., following some old editions, has omitted it; he has also *pater mi* here as in 735, which he says is the reading of Lamb. **verba det**; deceive, "impose upon"; ep. v. 790; Aul. 62; Capt. 940; Cure. 583; Epid. 94; iii. 4, 88; v. 1, 8; Men. i. 2, 22; Miles 353, 576, 1434; Pseud. 909, 1058; Rud. ii. 2, 19; iv. 3, 68; iv. 4, 28; Trin. 60. **quaeso**; see n. v. 198.

741. **porro**; see v. 271. **Adscribedum**; for **dum**, subjoined to an imperat., ep. vv. 789, 827; As. 868; Amph. 1097; Cas. ii. 6, 32; iii. 1, 9; v. 2, 17; Men. ii. 1, 40; ii. 2, 73; Most. iii. 1, 141, 146; v. 1, 53, 56; Rud. iii. 5, 5-7, 17; iv. 3, 95; iv. 4, 133; v. 2, 45; Stich. 723; Trin. 146, 968. **Etiam loquere**; almost the same as **Loquere porro**; both particles are found together vv. 270-1; see n. v. 125.

742. **quaeso**; see n. v. 176.

744. **Cedo . ceram ac linum**; see n. vv. 712, 720.

745. **Obsecro**; see n. v. 99. **usus**; see n. v. 652.

746. **Ut . ne**; see n. v. 534, and ep. Rud. iii. 2, 20. **credat**; see n. v. 1058.

747. **Potin, ut** sc. *Potisne est ut* or *Potisne est fieri ut*, for both are found, sometimes with *ut* omit., as in Cas. iii. 6, 17; Pers. ii. 4, 26; see n. v. 33, and ep. Miles 926; Men. iii. 2, 1; iv. 2, 69; iv. 4, 39; Pers. ii. 4, 16; Most. ii. 1, 49; Ter., Ad. iv. 1, 23. **ut ne**, as in preceding v. **atque ut ne parcas mihi**? "and not consult for me."

748. **Mea fiducia**; "relying on myself"; ep. Most. 36; Poen. v. 4, 54; Cic., Verr. v. 68. **opus conduxi**; "I have hired my work"; ep. Aul. 447. **et meo periculo rem gero**; "and I am carrying on the business at my own risk" sc. he has taken a contract, and is not bound to explain his course of action until the work has been completed.

749. **Cedo**; see n. v. 720.

750. **facite**, followed by subj., with *ut* omitted; ep. vv. 94, 859; Amph. 583, 964, 965; As. 867; Cure. 587; Cas. iii. 1, 7, 9, 13; Most. 65; v. 2, 12; Men. i. 2, 4; iii. 3, 16; iv. 2, 86; Pseud. 949; Trin. 62, 882; Truc. ii. 8, 13; Ter., Ad. v. 3, 61. in **biclinio**; see n. v. 717.

751. **ita negotiumst**; "that's the business on hand"; ep. Miles 523; Pseud. 993.

752. **ibidem**; as in v. 132; ep. Ter., And. iv. 4, 38. **lecti**, of the *biclinium*, which must have been placed in the atrium, and of which a view could be obtained from the entrance door; see vv. 720, 828. **strati**, as in 718; ep. Ter., Heaut. v. 1, 30. **potetis**; subj., as *eatis* preced. v., after *facite*, with *ut* omitted.

753. **Numquid aliud**? see n. v. 605, and ep. Capt. 447; Most. ii. 1, 57; Miles 259, 1195. **Hoc**, I believe, refers to the last words of the slave, and can have no reference to the question of Pist.

754. *quoquam*; ep. Amph. 270; Ter., And. iv. 4, 21; Ad. ii. 1, 16; Hee. iv. 1, 50. *Ne quoquam exurgatis*; take care that you do not get up to go anywhere. *Ne exurgatis* is not for an imperative, but depends on *facite*, v. 750. For *exurgatis* ep. Most. ii. 1, 29; also Miles 81; Most. v. 1, 53.

755. *O inperatorem probum!* said *ironice*. *Iam bis bibisse oportuit*; "You ought to have already had your second draught"; notice the alliteration.

756. *Fugiamus*; MSS., Lamb., Gronov., Bothe, W.; *Euge canus*, Camer., Herm., R., Fleck.; *Eamus*, Lind., Müller, Goetz, and Uss. *ego ecfciam meum*; see v. 230.

757. *Insanum*; excessive or excessively; ep. Miles 24; Most. iv. 2, 5; Trin. 673. Frag. Nervol., for *valde*, according to Festus.

758. *possiem* sc. *possim*. *emolirier* sc. *efficere* as in v. 756; "to effect it."

759. *usus . est* sc. *egco*; see n. v. 652.

760. *Nam non conducit*; see v. 54. *sucophantiae*; see n. v. 736.

762. *Uorsabo*; "I shall turn him over"; ep. Cist. 95; Pers. v. 2, 17; As. 179. probe; see n. v. 494.

763. *Tam frictum . . . frictumst cicer*; I'll cook him like roasted peas; ep. Hor., S. i. 6, 115; A.P. 249; Mart. i. 41, 6; i. 103, 10; v. 78, 21; also Poen. i. 2, 116; and see Ter., Ad. v. 3, 63.

764. *Adambulabo*; found also *apud Apul.* *ad ostium*; see n. v. 587. *quando*; followed by subj.; see n. v. 726.

766. *Nimio*; abl. of *nimius*; used as an adv., sc. *nimum*, and in the same sense as in Truc. iv. 1, 6. It is not improbable that *ninio* of the MSS. is for *nimum*, for *m* is generally omitted and the older *o* after another vowel is frequently found in MSS. and texts of old writers for the later *u*. Either *nimum* ought to be written here or *ninio* taken for it in sense, for the explanation given n. v. 71 about comparatives cannot in this instance apply. *magnae diuidiae*; "grief"; may be either gen. or dat.; for latter word see v. 1029; Cas. ii. 2, 11; Merc. iii. 4, 34; Stich. 19; Truc. iv. 4, 3; also in "Armorum Judicium" of Attius, and "Phoenissae"; and in Turpilius.

767. *Subterfugisse*; trans. in Cicero. *sic*, evidently refers here to something that has occurred previously or at the time of speaking; see vv. 665, 672.

770. *Atque*; meaning as in passages cited n. v. 84. *Accessero*; with more emphasis than fut. simple; see n. v. 208.

771. *quid fit?* see n. v. 627. *quam mox*; said in mockery; followed by present indic. of an action about to be commenced which is virtually fut.; see v. 875; Miles 1406; also Cas. iii. 6, 27; Most iii. 2, 85; Ter., Phorm. i. 3, 9; iv. 3, 1.

772. *In Ephesum*; see n. v. 169. *aurum repetam* sc. *arcessam*, v. 351; "fetch the gold"; see v. 323, and ep. Ter., Phorm. iv. 4, 14. A more usual expression is *aurum auferre*; see vv. 298, 800, 819-20. This, however, implies that he who takes the gold has no legal right to it. Of course, this and preced. v. are spoken in irony.

773. *adjuro*; never found in this sense, followed by *ut* with subj., in any other writer; the simple verb occurs followed by *ut* with subj. Amph. 824-6, and perhaps in Liv. xxii. 53. *ut*; repeated 775; ep. Aul. 785-6; Capt. 247; Cas. ii. 8, 75-6; Pseud. 580-3; Rud. iv. 7, 30-1; Trin. 141-4; Ter., Phorm., i. 3, 1-2.

774. **tam**; see n. v. 412. **atque**; as *ac* v. 211. **facta**, particip.; see n. v. 492.

775. **iam**; see n. v. 45. **uirgis**; see n. v. 22. **probe**; n. v. 494.

776. **Ferratus**; common term, but unusual in this sense, sc. *catenis vinctus*; *praeferratus* with nearly the same meaning is found in Pers. 22. There is frequent allusion to the chains with which refractory, disobedient, or thievish slaves were bound; see Curc. 688; Pers. 21; Most. 18; Trin. 1022. **pistrino**; the grinding or crushing place, house, or building, "the mill," to be distinguished from *mola*, "the mill," the grinding machine included in the former; cp. Most. 16; Pseud. 494, 499-500; Pers. iii. 3, 16; Poen. iv. 2, 5; Ter., And. i. 2, 28; i. 3, 9; iii. 4, 21; Heaut. iii. 2, 19; Phorm. ii. 1, 19. **aetatem conteras**; wear out, "spend your days"; see v. 427, and Most. iii. 1, 48; iv. 3, 45; Ter., Ad. v. 4, 15; Hec. v. 3, 17.

777. **resciui**; "I have been informed of"; see vv. 355, 821; Ter., Hec. ii. 2, 20. **sclera . . . tua**; your rascally actions.

778. **Optumest**; said with indignation; "very good"; hardly the same as in 499 and Merc. v. 4, 49; cp. Amph. 958; Cas. iii. 6, 23; Ter., Ad. iii. 3, 48; Hec. v. 4, 31.

779. **sacer**; accursed, "vile"; cp. Most. iv. 3, 44; Poen. Prol. 90; Rud. i. 2, 69; Hor. S. ii. 3, 181; Liv. iii. 55. **scelestus**; "a rascal"; cp. vv. 253, 849; Most. i. 3, 14, 26; ii. 2, 47, 71; iii. 1; Rud. iv. 1, 4; Trin. 527; Aul. 640. **specta rem modo**; "only consider the fact"; Uss. cites Ter., Heaut. v. 3, 21. *spectare* with *accus.* occurs frequently; see As. 144, 673. **rem**, is the fact that he has just stated, his badness and rascality.

780. **Ego**; used already in two preced. vv. **modo**, has been supplied on the supposition that it has fallen out in the MSS., which may have stood thus, *Egōduerbum* having only *d*, or at most *od*, to represent the word in the text. It might be readily omitted by a copyist, both from the fact of its having been already used in preced. v. and from this possible abbreviation in the original MS. *nullum* is the emend. of Herm., R., Fleck., and Uss., as in v. 978; Lamb. has *nec uerbum*, and Bothe *uerum uerbum*; W., *uero uerbum*; Dousa, *non faciam*. Something must have fallen out, for the v. is defective in metre, but the MSS. give little help as to what it is. **Ego modo uerbum faciam**; "Let me only utter it," or "I shall only say a word"; **uerbum** being used in a sort of apposition to **rem**, referring to the same thing, but of course the two have not exactly the same meaning; see v. 978; Stich. 87; Cic., Tusc. v. 11. **faciam**; subj. Hortat. *vel* jussive, or may be taken as a fut. Old Nic., as is seen from next words, takes it as a kind of threat. **Etiam**; see n. v. 125. **carnufex**; a term of abuse; cp. v. 871; Amph. 372, 418, 514; As. 883; Most. v. 2, 50; Ter., And. i. 2, 12.

781. **Minitare**? The supposed threat is contained in the words *specta . modo. Ego . . . faciam*, preced. vv. **Nosces**; "you will learn." **illum**; see n. v. 556, and cp. Ter., And. iii. 2, 23.

783. **ut, quod**, of B, Gronov., and W., has been adopted. Bothe, whom all subsequent editors except W. have followed, transposes *ut* sc. *esset scriptum ut fieret. est scriptum*, FZ and W.

784. **Nosce signum**; "take notice of the seal"; cp. v. 981. **signum** sc. the impression left on the wax by the figure on the seal or ring; see Amph. 417, 780; Curc. 423.

785. **oblitus sum**; found often in Cic. (Pro T. A. Mil. iv. 11) and in Virg. with

accus. of the thing; ep. Cas. i. 16. *Atque utinam possim memet obliviscier* (Attius, Athamas), also in Minotaurus.

786. It is worth while noticing the repetitions and the quibbling with the verb "to know" in this and preced. vv. *Nosces*, v. 781, and again in 784, followed by *Noui. Nescio*. In 785 we have *scire* followed here by *Scio . . . ; nescio . . . scio. nescio etiam id, quod scio*; ep. v. 321.

787. *transenna*; a kind of snare or trap for catching wild birds; see Pers. i. 3, 11; Rud. iv. 7, 10, 13. *hic turdus*; see *palumbem*, v. 49. *lumbricum*; earth-worm sc. *cæca*; ep. Cas. 39; as a term of abuse see Aul 620.

788. *Pendebit*; either in reference to the mode of catching the thrush, or it may refer to the punishment inflicted on slaves by suspending them by the arms or legs; if *transenna* (preced. v.) is a rope or noose the former explanation is probably the correct one. *pulcre*; as in v. 236. *tenus*, *τένος*, according to Nonius; this would give the sense better; that the word is found nowhere else with this meaning is unfortunate for the explanation; most critics have adopted it. W., however, thinks that *ita . tenus* is for *catenus*, which would give sense, but *eam* would have to be supplied for *transennam*, as the object of the trans. verb *intendi*. In the absence of further evidence for the former, I would myself be inclined to adopt the explanation of W.

789. *Manedum*; see n. v. 741. *iam*; see n. v. 45. *exeo ad te*; Guyet's emend., adopted by all subsequent editors for *ad te exeo* of the MSS. and some old editions, has been reluctantly admitted here to avoid the so-called hiatus.

790. *uerba . dat*; see n. v. 740. *ut . . . ut*; see n. v. 199. *ut nescio*; "how ignorant I am" (so the old man thinks), said in irony.

791. *intus*; see n. v. 93.

792. *Bene nauis agitur*; the ship is attacked with good effect. *pulcre haec confertur rates*; this bark here is finely engaged with her. *nauis* sc. Nic. and *rates* Chrys.; see n. v. 278. *pulcre*; see n. v. 236.

793. *foris*; see n. v. 587; Cas. ii. 7, 11.

794. *Artamo* sc. *ἄρταμος*, *lanio* or *lorarius*. Here he receives orders from his master, in v. 827 he appears to be under the control of Chrysalus.

795. *Inpinge pugnum*; plant your fist, &c.; ep. v. 447; Cas. ii. 6, 55. *mutiuerit*; fut.; ep. Amph. 377, 515; Men. v. 1, 11; Miles 566; Pers. v. 2, 51; Ter., And. iii. 2, 25.

798. *Eho*; see n. v. 197, and ep. Most. i. 3, 21. *loquitatusne . . . Male*; have you been talking of what is bad to my son? *loquitatus es*; not often used.

799. *per sermonem*; "inter colloquendum" (Uss.).

800. *tamen*; for suppression of concessive clause and position see Amph. 197, 538; Capt. 187, 392, 403, 598; Cas. iv. 2, 8; Epid. iii. 3, 45; iii. 4, 83; Most i. 3, 22; Poen. v. 2, 124; Stich. 99; Ter., Eun. i. 2, 90.

801. *sucophantiam*; see n. v. 736. *istuc*; see n. v. 73.

803. *Nullus homo*; often found in Plautus; more emphatic than *nemo*, though both appear to be often used with little or no difference in meaning; see vv. 617, 622, 653. *arguont*; see n. v. 471.

804. **Em**; see n. v. 206. **Aha**; only found in Plautus.

805. **Bellerophonem**; see Hom., *Ilias* vi. 155-211; Cic., *Tusc.* iii. 26; Hor., *Od.* i. 27, 18, &c.; iii. 7, 15, 12, 8; iv. 11, 28; *Juv.* x. 325; Milton, *Par. L.* vii. 17.

806. **tetuli**; see n. v. 479. **Sine**; "minantis verbum, schon gut," W.; "formula minandi," Acid.; Εἴεν, Uss.; "vim habet comminantis," Donat.; cp. *Truc.* ii. 8, 6; *Ter.*, *Hec.* iv. 4, 85, and see n. v. 21.

807. **Propterea**; followed by **ut**, as in v. 725.

808. **pergracetur**; cp. *Most.* 21, 61; iv. 3, 21; *Poen.* iii. 2, 26; *Truc.* 69; much the same as *congracetem*; see n. v. 739. **teruenefice**, *ter-veneficus*; you triple ruffian; only found here, but cp. *Aul.* 86.

809. **uenire** sc. for pass. of *uendere*; see vv. 971-2.

810. **lapide**; the stone on which slaves stood when being sold, sc. *catasta*, *πρατήριον* λίθος, *πωλητήριον*, *πρατήριον* of the Greeks; see Cic., *Pis.* xv. 35; the preceding words, **eo ipso**, have been emended, sc. *copse*, unnecessarily, I think, by R., and adopted by Fleck., Goetz and Uss. The last says that the words in the text are without sense; "on that very stone," or "on the very stone," on which the praeco stood himself, which was a public place, and therefore well known. **ut**; *ubi* is found in some old editions (FZ, Becker), also in Weise, as a relative adverb for *quo*, answering to **in eo ipso**; neither this reading nor that of R. just given is required to make better sense, for they do not. **ut praeco praedicat** sc. *te uenire*; "as the auctioneer is calling out that you are on sale"; see Cic., *Off.* iii. 13, 55.

811. **Quem di diligunt, Adulescens moritur**; the Latin for ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος, a line of Menander, supposed to be from the Δὶς ἔξαπταῶν. *Is cadit ante diem qui sapit ante diem.*

812. **Adulescens**; "when young"; adverbial attribute, as it is called by some grammarians; see *Madv.*, G. L. 220, and n. v. 6. **dum ualet, sentit, sapit**; cp. *Merc.* ii. 2, 24; *Poen.* v. 4, 44; "while he is in his health, his senses, and judgment"; the two last with almost the same meaning; see Cic., *Rep.* i. 42, 65; and cp. vv. 998-9, 1023.

813. **si ullus deus**; stronger than *si quis* or *qui deus*. **amaret**; for the difference in meaning between this word and *diligunt* above cp. Cic., *Att.* xiv. 17; *Lael.* xxvii. 100.

814. **Plus**; without affecting the construction, as in v. 459. **iam**; to be taken closely with **mortuom esse**. **mortuom**; adj.; see n. v. 517. **esse oportuit**, is a much stronger statement than if he had said *fuisse*; for forms like this in apodosis see *Madv.*, G. L. 348 e obs. 1; owing to a defect in the verb "ought," which has neither a form for the past nor a perfect participle, the translation is difficult, and the meaning of the Latin often obscured; to take the words here, we usually translate *esse oportuit*, *esse oportebat*, "he ought to have been," translating *esse*, which is present, by a past tense into English, and quite absurdly both of these forms of the principal verb without distinction by "ought," a past by a present. In fact, the Latin for "he ought to have been" is not "esse oportuit" or "oportebat," but "fuisse oportet"; hence, in translating verbs of this sort, either when the principal verb is in a past tense, or when a perfect infinitive follows, "ought" should be discarded, and an impersonal expression, just as in the Latin, used as its equivalent, "ought" being retained only where the

present is the correct form. For instance, the words in the text ought to be rendered, "he was in duty bound to be dead now more than ten, ay, more than twenty years."

815. *Terrae*; gen. *poss.* *odium*; object of hatred; cp. *Ter.*, *And.* v. 4, 38; *Cic.*, *Vat.* xvi.; an object of hatred to the country, he says, neither sense nor judgment—of as much value as a *fungus putidus*—ought to have died young, when his faculties were vigorous. *iam diu*; emend. of Gertz, and adopted by Üss., has been put in the text, which may not unlikely have fallen out in the original MS. *R.*, *Fleck.* and *Goetz* have less correctly *iam pridem*: *Lamb.* and *W.* *Qui t. o. inambulāt, et jam*, &c., which, with the exception of *Qui*, is also the reading in some older editions, that of *Stephanus*, 1530; *Pareus* also read *inambulāt*. For *sapit* and *sentit* (next v.) see n. v. 812. It may be mentioned that *Bothe*, *R.* and *Fleck.* have *tam* for last *iam* in the text, an emend. due to *Scioppius*.

816. *fungus putidus*; rotten mushroom; see n. v. 280.

817. *Tun . . . autumas*? "do you assert"? cp. *Trin.* 324, 703; *Most.* v. 2, 11; *Ter.*, *Heaut. Prol.* 19. *terrae odium*=*ἄχος ἀπορίας*; see *Hom.*, *Od.* xx. 379; *Hor.*, *Epis.* i. 2, 27.

818. *Intro*; see n. v. 103. *fortiter*; in a physical sense sc. *firmiter*: hardly the same in *Ter.*, *Ad.* iv. 2, 27.

819. *Atqui iam dabis*; "But for all that, you will soon give it." *Atqui*; cp. *Trin.* 746; *Ter.*, *Heaut.* iv. 4, 7, 16. *iam*; see n. v. 45.

820. *Dabo*? Shall I? *Atque*; "yes, and"; see n. v. 84.

821. *illum*; see n. v. 556. *rescisces*; see n. v. 777. *meum*; cp. *Ter.*, *Phorm.* v. 9, 27; *Heaut.* ii. 3, 66; see *Madv.*, *G. L.* 297 b, obs. 1.

822. *Quanto*; "to what danger and ruin he is exposed."

823. *Chrysalo*; speaking of himself; see n. v. 138, 642. *largibere*; see n. v. 515.

824. *adeo*; both adversative and illative; but then I will never accept it. The same meaning is found in vv. 963, 1211; *Cas.* iii. 2, 4. *scelerum caput*; term of abuse, "source of mischief," chief of scoundrels, &c.; cp. *Cure.* 234; *Pseud.* 446, 1054; *Miles* 494; *Ter.*, *And.* ii. 2, 34. *scelerum*, is, of course, gen. pl.; if *scelera*, adj., found in *Pseud.* 817, be the correct reading, it is an unusual formation for an adj. from *sceler*.

825. *periclost*; for mood of verb see n. v. 9. *meus Mn. filius*; see n. v. 313.

826. *faxo*; i.e., "facsero"—"fecero"; see n. v. 503. *iam*; see n. v. 45. *Quo gentium*; whither of nations, whither in the world, "where in the world"; cp. *Cas.*, *Prol.* 70; *Pseud.* 966; *Amph.* 614; *Merc.* ii. 3, 96; iii. 4, 21; v. 2, 17; *Truc.* v. 22; *Ter.*, *Heaut.* v. 55; *Hec.* iii. 4; *Ad.* iii. 2, 44; iv. 2; *Phorm.* v. 9, 44; and see *Madv.* *Gr. L.* 284 obs. 10.

827. *Tres unos passus*; i.e., "solos"; cp. *Cist.* iv. 2, 70; *Pseud.* 54; *Trin.* 166; *Caes.*, *Bell. G.* i. 32; iv. 16. *Uel*; cp. vv. 897, 1061; *Trin.* 655, 746, 964; *Truc.* ii. 4, 22; and see *Madv.*, *G. L.* 436 obs. *Agedum*; "come now"; for *dum* after an imper. see n. v. 741; and cp. *Ter.*, *Eun.* iv. 4, 27; *Heaut.* ii. 3, 69; *Phorm.* v. 3; *Hec.* iii. 1, 35. *Artamo*; see n. v. 794.

828. *Forem*; see n. v. 587. Whether the house-door, or that of some inner room, it must have been partly open when they approached, for we have no account of their entrance; and in case it had been closed, they would have been obliged to knock and

gain admittance from within. Whatever door is meant, from which a view of the "lectus" could be obtained, Artamo is told to open it a little further; see vv. 1114-8, and n. v. 752. **pausillum**; found in some of the MSS., and adopted by R., Fleck. and Uss., also by Sonnenschein in his *Captivi* 176-7; a form in *x*, which has also MS. authority, and has been adopted by other editors, and referred to the same class of words as "maxilla," "vexillum," which, however, are only found in later writers, seems inexplicable. The form in the text appears to be a diminutive either of "pausa," found in Plautus and Lucretius, or of "pausus" sc. *παύσος*="paulus," in which the *s* may have been retained, owing to the preceding diphthong; for the formation of diminutives see *Madv.*, Gr. L. 182, and *Key*, Gr. 198-207; cp. *Poen.* iii. 1, 63. It is needless to say that the emend. of Pylades and R. sc. *-illulum*, for which there is no MS. authority, adopted by all editors on account of the metre, has not been admitted. **crepa**; the reading of the MSS., Gronov., Bothe, R., Fleck. and Goetz; other editors have followed Angelius, who proposed *crept*.

829. **Uiden** sc. *uidesuc*. **conuiuium**; "entertainment"; cp. *Cas.* iv. 2, 8.

830. **exaduorsum**; adv., "right opposite"; cp. *Ter.*, *Ad.* iv. 2, 45; *Phorm.* i. 2, 38, 47.

831. **Interii**; much the same as *perii*; "I am undone"; see n. v. 278, and cp. vv. 848, 1089; *Aul.* 705, 721; *Amph.* 295, 1092; *Most.* iv. 4, 37; *Cas.* iii. 5, 46; *Truc.* iv. 1, 9.

832. **sodes** sc. "si audes," "if you please"; cp. *Men.* iii. 3, 21; *Pers.* ii. 5, 17; *Poen.* iii. 5, 12; *Trin.* 562; *Cic.*, *Or.* 45, 154. The full form is found in *Trin.* 244. *Key* is against all authority when he says in his *Gr.*, 1361, in reference to the passage cited above, "An error no doubt of Cicero's. *Sodes* must be for *si uoles*, *l* and *d* being interchanged."

833. **Admodum**; "quite"; in affirmative answers much the same as *oppido* (v. 678), and refers of course to *bella*; both this and the word mentioned may be also used with verbs; cp. v. 1108; *Rud.* iv. 4, 37; *Pseud.* 1153; *Ter.*, *Phorm.* ii. 2, 1; *Hec.* iii. 5, 8; *Cic.*, *Leg.* iii. 11, 26.

834. **Quippini**? sc. "Qui-pe-ne"; "why not"? cp. *Anl.* 81; *Pseud.* 361; *Poen.* iii. 4, 21-2, 28-9, 33; *Men.* v. 5, 45; v. 9, 50; *Truc.* i. 2, 109.

835. **Frustra es**—"deciperis," or rather "deceptus es," or "erras"; cp. *Amph.* 967; *Men.* iv. 3, 18, 20; *Rud.* iv. 3, 30. **Quis**; fem.: not *quae*. **igitur**; as in v. 670. **obsecro**; see n. v. 99. **Inueneris**; see n. v. 208.

837. **hic Mn. filius**; see n. v. 343; notice the great emphasis of **Meam** in this v.

838. **ut**; see n. v. 194. **mulierem**; see n. v. 39. **factio**; "principle of action"; cp. *Rud.* v. 3, 15; *Cic.*, *Top.* xi. 50; mostly with a different meaning in Plautus; see *Cist.* ii. 26; *Trin.* 452, 467, 491, 497. Bothe, speaking of the "invenusto accentu" in this v., as he calls it, says, "Sed dormitat interdum bonus Plautus." The student may safely read "Bothius" for Plautus.

839. **Per tempus**—"ad tempus"; cp. *Cas.* ii. 1, 16; *Men.* i. 2, 30; *Ter.*, *And.* iv. 4, 44; *Hec.* iv. 3, 16.

840. **mulierem**; see n. v. 39, and cp. *Miles* 486.

841. **queam**; see n. v. 655.

842. **neque . creduat**; see n. v. 473; the latter form appears to be combined

nearly always with a negative, and with that form of it which does not often go with subj. or imper.

843. **exanimalem**; "lifeless"; in Rud. i. 4, 2 it means "mortal"; here it has a passive, there an active meaning. **faxo**; see n. v. 503.

844. **Niue** sc. "nisi-ue" or *ni-ue*; to be distinguished from *neue* or *neu*, for *ne-ue*; cp. v. 862; Aul. 638; Rud. v. 3, 64. **exheredem**; "disinherited"; cp. Most. i. 3, 77; Cic., de Or. i. 38, 175; and Men. iii. 2, 12.

846. **Uir** sc. *maritus*. **mulieris**; see n. v. 39. **quacum**; from *quae* of B, in preference to *quicum* of Fleck., Goetz and Uss.; the older editions have also **quacum**, and so have R. and W. **adcurbat**; as in 79, 138-9, 451, 751, 753, 933; As. 869.

847. **Quid, uir?** see vv. 314, 570. **obsecro**; see n. v. 99.

848. **haud multo post** sc. *postea*. **haud**; see n. v. 15. **multo**; see n. v. 6. **Oppido**; see n. v. 678, and cp. v. 864; Aul. 404, 721, 793; Amph. 295; As. 285; Merc. iv. 3, 10; Most. i. 2, 52; i. 3, 9; iii. 2, 44; Pers. iv. 9, 4; Pseud. 425; Rud. ii. 6, 66. **interii**; see n. v. 831.

849. **scelestus**; in reference to "scelerum caput" (v. 824); see n. v. 779; for the form of expression here see n. v. 138.

850. **nunc**; for an emphatic *iam*. **auscultato**; listen, attend to, "obey"; cp. Cas. ii. 2, 32; Trin. 662; Pseud. 237; Ter., And. iii. 3, 4; Ad. v. 3, 20; Cic., Div. i. 57, 131; notice the force of the imper. in this v.

851. **illum**; attraction of case; see n. v. 556 and v. 781. **sit**, of W., Fleck., Goetz and Uss. has been admitted here in preference to *siet* of some old editions, Z, Stephanus, Herm. and R., and particularly to avoid other changes which would have to be accepted were *siet* admitted. The MSS. have *siet*.

852. **sis**; see n. v. 135. **cito**; as in vv. 711, 730, 752.

853. **iam**; see n. v. 45. **manifesto**; "clearly"; as in v. 862; As. 867; Cas. ii. 3, 21; ii. 8, 71; Poen. iii. 5, 40; iv. 2, 40; Men. iv. 1, 4. **opprimet**; surprise, "overpower"; as in vv. 855, 862, 912; As. 867; Men. iv. 1, 4; Merc. i. 2, 114.

854. **lucri**; "gain"; cp. As. 191; Cist. 51; Cas. ii. 6, 43; Men. ii. 3, 5; Most. ii. 1, 7; Pers. iv. 4, 118; iv. 6, 7; Poen. iii. 5, 26; Truc. iii. 2, 22. **mauelim**; cp. vv. 196, 449, 1043, 1203; As. 868.

855. **opprimere**; "surprise"; see 853 above. **ambo ut necem**; the soldier would have been held guilty of murder according to the laws, customs, and right both of Greece and Rome had he killed Mnesilochus, a free-born citizen, surprised with a meretrix, who was only a slave, and hired by the former for a year. He had, of course, full control over her as long as he could show his right to her custody. His title, however, does not appear to have been very clear, for she seems to be trying to get away from him. But he claims her as his wife, and the slave tries, and finally succeeds in making the old man believe this, who uses the word *uxore* in v. 912, showing that he is fully convinced, whereas the slave and the soldier call her *mulier*, which may or may not have that meaning, and in fact it includes both, *meretrix* and *uxor*. On this v. see n. vv. 22-3. On the other hand, if she had really been his wife, as she clearly was not, he might have carried out his threat on both, and would therefore have been exempted from punishment—that is to say, the friends of the victims would have obtained no

redress in the courts of criminal law; cp. Hor., Sat. ii. 7, 60-3. It may be mentioned that though a *concubina* might have obtained the rights of a *uxor*, a *meretrix* never could, for there is the same difference between the two Latin words as is between their English equivalents, "concubine" and "harlot"; the former is never applied in this play to the sister; she is always *meretrix* or *mulier*; but see Merc. iv. 4, 17.

856. **Audin** sc. *Audisne*. **Quin**; see n. v. 667.

857. **Perii**; see n. v. 278. **miser**; as in vv. 635, 831, 848, 1090, 1098, 1103-4; Amph. 1055; Cas. ii. 3, 21, 60; ii. 6, 51; iii. 2, 19, 28; iii. 5, 2, 63, 65; iv. 3, 16.

858. **Tum**; in reference to what he says in v. 855. **quae c. p. u.**; can only be said of a *meretrix*, and is altogether inconsistent with what he says in v. 838, where he tries to make it appear that she is his wife; see n. v. 855 above, and cp. Frag. Amp. 6 (Nonius).

859. **Faxo**; *ut* omitted with subj.; see n. v. 750; Ter., Ad. ii. 2, 1. Wagner is mistaken when he says, in a note on Ter., Ad. v. 3, 62, that "only here and Amph. 972 (?) do we find *faxo* followed by the subj. instead of the fut. ind.," for in his own edition of Terence the same construction is found in the other passage cited above. With the whole v. cp. v. 503.

860. **paulula pecunia**; "for a trifling sum of money."

861. **ergo**; with imper.; cp. As. 324, 916; Cas. ii. 4, 8; iii. 3, 25; iii. 6, 29; iv. 2, 14; iv. 4, 11; Curc. 624; Miles 1225; Rud. iii. 5, 6; iv. 8, 8; Merc. v. 2, 64, 114; Stich. 725; Poen. iv. 2, 71; and see n. v. 123, and Mady., Gr. L. 471. **obsecro**; see n. v. 99. **quid . lubet** sc. *quid lubet*, of MSS., Weise and Lind., has been retained, for we have *quiduis* in v. 866.

862. **Dum**; "provided"; cp. Trin. 979; Pers. iv. 4, 106. **manifesto**; see n. v. 853. **opprimat**; see v. 853.

863. **Philippi**; see n. v. 217 and 227.

864. **iam**; see n. v. 45. **animam**; breath of life; see n. v. 12. *vitae* (v. 844), mode of life. **exsorbebo**; *Iam ego istanc exsorbebo tristitiam tibi* (S. Turpilium, Leucadia); much the same as *absorbet*, v. 468. **oppido**; see n. v. 848. With this whole v. cp. 844.

865. The MSS. and Uss. have been followed here in giving **Em**, . . . **potes** to Chrysalus. **Em**; see n. v. 206. **illoc** or *illuc*=*illud*; accus.; see n. on *istuc*, v. 73, or it may be abl. sc. *illocum*, as in 860; in the former case it refers to *ducenti Ph.*, in the latter to the *miles*. **pacisci**, here, next v., and 861 appears to be trans., in 860 intrans., or here intrans. if *illoc* is taken as abl. **si**, has been variously emended by different editors, on the plea that **si potes** does not agree well with what the slave says in v. 860; why this is supposed to be the case does not appear. The slave tells the old man in 860 that he can come to terms with the soldier for a small sum, but when the last mentions the sum required to be paid, he thinks the old man is alarmed at the amount, which he has now heard of for the first time, and so he changes his language somewhat, in order to tone down a little what appears to be the exorbitant demand of the soldier. See here, come to terms with him if you can, or make an agreement with him on that sc. *ducenti Philippi* if you can (taking *illoc* as an accus.). Either trans. gives good sense, and appears to be not only not inconsistent with preceding, but entirely consistent. **obsecro**; see n. v. 99.

866. **sedulo** sc. (*sine-dolo*) *ἰσθῶς*; honestly, diligently, carefully; cp. vv. 472,

474; Poen. i. 2, 147; Pers. 48-9; Trin. 192, 316; Ter., And. 119; iii. 4, 18; iii. 5, 8; iv. 1, 55; Ad. iii. 3, 59; Eun. i. 2, 58; Heec. 6; Phorm. ii. 4, 13.

867. **Quid clamas?** what are you shouting at? ep. Cure. 625.

868. **nummos** *sc. aureos* or *Philippos*; see n. v. 217. **promittier**; for formation of this old form of pass. infin. see Roby, Gr. L. 614-5, and ep. vv. 110, 277, 571, 576, 758, 1169; Aul. 251; As. 340; Men. v. 9, 32, 77; Merc. iv. 4, 61; iv. 5, 16; v. 2, 110; Cas. ii. 5, 36; iii. 2, 23; iii. 3, 8, 23; iii. 4, 13; Pseud. 150.

869. **Ut ne**; see n. v. 534. **clamorem . facias**; nearly the same as *clames* *sc.* in v. 867. **clamorem . . . conuicium**; "shouting or noise"; ep. Cic., Verr. ii. 5, 11, 28; Arch. vi. 12; for **facias conuicium** ep. Ter., Ad. ii. 1, 26; Merc., Prol. 59. On the question of derivation and orthography see n. v. 433 on *suspicionem*.

870. **ut tibi mala multa ingeram?** heap many a curse, "much abuse"; ep. Pseud. 359; Men. v. 1, 17; Ter., And. iv. 1, 16; also As. 918; Hor., Sat. i. 5, 11-12.

871. **Tuo arbitratu**; at your pleasure; ep. vv. 990, 1124; Aul. 639, 646; As. 326; Capt. 861; Cure. 428; Pseud. 271, 661. **Ut**; see n. v. 128 and 199. **subblanditur**; "cringe," as in v. 515; see n. **carnufex**; see n. v. 780. The old man must have heard the preceding words of the soldier, as is seen from the use of *hic* next v.; he is close at hand while the slave and the soldier are talking.

873. **uerbum sat est**; ep. Rud. iii. 6, 28; Truc. ii. 8, 14; and Capt. 125.

874. **Quid fit?** "what's the result"? not quite the same sense as in v. 625. **Philippis**; see n. v. 217 and 227. **Uah**; "Ah"! ep. Aul. 640; Cas. ii. 6, 17; iii. 5, 54; iii. 6, 11; iv. 4, 33; Most. iii. 1, 107; Miles 1139; Pseud. 208; Cure. 449; Ter., And. iv. 2, 5; Ad. iii. 2, 17. **salus**; ep. Cas. iv. 3, 4; Poen. i. 2, 156; also Ter., Eun. v. 4, 18.

875. **Quam mox dico**; see n. v. 771, and ep. Truc. i. 2, 110.

876. **hunc**; the old man. **tu**; the soldier. **tu**; the old man. **huic**; the soldier.

877. **Ducentos nummos aureos Philippos probos**; "two hundred gold coins, genuine Philips"; see n. v. 217 and 227; for **probos** ep. Most. iii. 2, 41; Rud. iii. 5, 20.

878. **Dabin?** *sc. Dabisne*.

879. **inpure**; *Anglice*, beastly, "filthy"; *homo* to be supplied; ep. Pers. iii. 3, 4; Pseud. 366; and Rud. ii. 6, 59; Ter., Phorm. iv. 3, 64. **debetur?** "is due"; see vv. 228, 1141-2; Trin. 426; Rud. v. 2, 72.

880. **molestus's** *sc. es*; annoying, "plaguing"; ep. Aul. 450; Cas. iii. 2, 15; Merc. iv. 4, 27, 39.

881. **mactamus infortunio**; presenting you with misfortune, "we wish you ill-luck"; see n. v. 361.

882. **machaera**; see n. v. 66. **at**; as in vv. 72, 97; Trin. 528. **ueruina** = *ueru*: "spit" or spear; only here; the slave proposes to punish the soldier with this instrument in the manner he proceeds to state.

884. **Confessiorem**; *confossioem* of B, and all the modern editors, is impossible; it makes no sense, and cannot be defended, unless on the plea that the slave intended it for pure nonsense; but however extraordinary his language may sometimes be, I cannot think that he is guilty here of so great absurdity. Figures of speech and figures of

grammar may be used by Plautus, but surely nothing so ridiculous can be found anywhere in his plays as the idea of "digging through the cry of a mouse or a rat." It would be too great a stretch of the imagination even for Chrysalus. The word in the text is found in DFZ and other old editions of Plautus; it is not entirely satisfactory, but gives fair sense, for it can be referred to *nenia*, while with *confossioem* this is clearly impossible. *confiteri* (cp. Cist. iv. 2, 76), to give truthful utterance of some sort, of which the perfect part. at the head of this note, having no passive meaning, may be taken when compared and used as an adj., as is often the case with the perf. parts. of deponent verbs=*confitentioem*: hence the meaning, I shall make you more squeaking or squeak louder than a rat's dirge, lament, or cry. **soricina**; only here; adj. from *sorex*, found in Ter., Eun. v. 6, 23. **nenia**; cp. Truc. ii. 1, 3.

885. **iam dudum**; as in v. 107, see n. **equidem**; see n. v. 72. **suspicio**; see n. v. 433. **sus. Quae te sol.**; of a suspicion tormenting you, &c.

886. **muliere**; see n. v. 39.

887. **Immo**; see n. v. 144. **Immo est quoque**; Nay, he is with her too; not only is a suspicion tormenting me, but he is with her too, *esse* being repeated with emphasis in *est*; the predicate, *cum illa*, to be supplied. **Ita**; see n. v. 109.

888. **Spes**; cp. Merc. v. 2, 26. **Opis**; there is no objection to this form, which has been accepted by all recent editors for *Ops* sc. *Rhea*, *Cybele*, for both have MS. authority; cp. Cist. ii. 1, 48.

889. **Polluces**; in all editions; old form for *Pollux*.

890. **Summanus**=*Pluto* sc. *Summus manium*; cp. Cic., Div. i. 10, 16; Ov., Fast. vi. 731; Cure. 413, 414, 416, 418.

891. **Ut**; see n. v. 109. **ille cum illa**; to be taken with all the verbs.

892. **illud quod**; an emphatic *id quod, facit*, or some such word, may be supplied; very often, however, it is left to be supplied by the mind, and is not here, I think, intentionally omitted.

893. **Ut**; see n. v. 128.

894. **Ubi n. Mn. ergo. P** see n. v. 343 and 123. **nunc**; at this moment, and **ergo**, with special reference to his long appeal to the gods.

895. **arcem**; Acropolis at Athens. **aedem**; Parthenon on same. **uisere**; to pay a visit; for *uisum*, as in 344; but see n. v. 105.

896. **aperta** sc. *aedes*. **estne**; we would expect *sitne*; but see n. v. 9 and the passages cited.

897. **Abeo ad forum**; cp. vv. 344, 1056. **igitur**; in consequence of what you say. **Uel**; see n. v. 827. **in malam crucem**; not the same as in 585; go to the devil, the deuce, &c.; cp. As. 932; Cas. iii. 4, 21; iii. 5, 21; Most. iii. 2, 165; Men. v. 5, 17; v. 7, 30; Poen. i. 2, 62, 85, 137; iii. 1, 8; v. 5, 30; Pers. iii. 1, 24; Rud. ii. 6, 34.

898. **exigam**; as in v. 220; "I will demand payment." **suspende te**; "hang yourself"; cp. Capt. 630; Cas. ii. 7, 1; iii. 4, 9; Poen. 18; iii. 5, 1, 50; Pers. v. 2, 38; Ter., And. i. 5, 20.

899. **Ne supplicari censeas**; for you need not think that entreaties will be made, or to prevent you thinking, &c., referring to what he has said preced. v. I had

admitted here, *nos* of R., Fleck., Goetz and Uss. I have, however, adopting the suggestion of the last, written the passive form of *supplicare* (a form which can hardly be admitted) as being nearer the readings of the MSS.; the sense is easy, and *tibi*, if required, may be supplied from the context, but the line can be translated and the full sense given without it; the active form of the verb occurs in v. 222. *nihili homo*; "worthless fellow"; cp. v. 1189; Truc. ii. 3, 12; Cic., Tusc. iii. 8, 35.

900. *Illest amotus*; he has withdrawn, "is off"; "Parasitos amove" (Titinius). *Sine*; see n. v. 21. *per te sc. per deos immortalis*, next v., *te* depending on *obsecro*; cp. Men. v. 7, 1; Ter., And. iii. 3, 6; v. 15. *obsecro*; with an obj.; not the same as in 99; cp. vv. 904, 1022; Curc. 308, 693; Cas. iii. 6, 23; Poen. i. 3, 8; Ter., And. iii. 3, 11; iv. 4, 8; Phorm. ii. 2, 5; Eun. i. 2, 15; Heaut. ii. 3, 61; iv. 1, 31.

901. *Deos immortalis*; an oath or adjuration, or merely a sort of sudden exclamation; in vv. 179 and 241 with *pro*, and in 411 with *pro* omitted. *intro*; see n. v. 103.

902. *eo*; notice the change of adv. from *huc*, "hither," to *eo*, "thither," for the place is referred to by different speakers. *intro*; as in preced. v.

903. *Castigem*; as in v. 464. *haec . sic . . hunc*; for the use of so many demonstratives coming together cp. vv. 508, 745, 1119; Cas. iii. 4, 28. *sic* and *ad hunc . modum*; both to be taken with *faciat*, the latter being explanatory of the former; for *facta* cp. v. 376, and see n. v. 62.

904. *Immo*; see n. v. 144. *obsecro*; see n. v. 900.

905. *Caue*; often followed by perfect subj. with *ne* omitted; cp. vv. 399, 1189; Most. ii. 2, 89; Cas. ii. 5, 24; Men. v. 7, 5; Stich. 285; Epid. iii. 4, 3; Trin. 513; Ter., Heaut. i. 2, 13; Hor., Sat. ii. 3, 38. *parsis* sc. *parseris*; old perfect, with infin.; cp. Ter., Hec. iii. 1, 2; Phorm. i. 10; Poen. i. 2, 140. *in eum dicere*; as in v. 460. *Etiam*; see n. v. 125. *mones*? as in v. 327.

906. *Satin . si* sc. *satisne*; see n. v. 488, and cp. Pseud. 112; Rud. iv. 5, 3. *mala*; "abuse."

907. *Clinia ex Demetrio*; doubtless names of characters well known in ancient comedy. Terence has the former as the name of an *adulescens* in his *Heautontimorumenos*. The latter is the name of a comedy of Turpilius.

908. *Lippi*; "sore-eyed"; in Miles 1108 without *oculus*, said of a *mulier*: cp. also Pers. 11. *simillumus*; with gen.; cp. Most. i. 2, 6, 8, 36, 45. R., followed by Fleck., Wagner and Roby, declines to admit the dative at all after *similis* in Plautus and Terence, whilst Weise and Uss. in their texts of the former do admit it. The fact appears to be that the poets named used both gen. and dat., just as other Latin writers have used them, for there is good MS. authority for both, and that editors who exclude the dat., if found in the MSS., either change that case into the gen., or adopt the gen. in preference to the dat., even when there is equal authority for both, in order to support their theory. There is no doubt the gen. is the more frequent, but the dat. is found as well; see n. v. 32.

909. *Si non est*; "If one has it sc. *lippus oculus*, not." *nolis esse . desideres*; "he does not desire to have it, nor does he want it."

910. *Si est*; "if he has it." *abstinere, quin adtingas, non queas*; "he cannot refrain from touching it"; for mood of *nolis, desideres*, preced. v., and *queas* here, see n. v. 61; and on *non queas* see n. v. 655.

911. *illic* sc. Chrysalus; see n. v. 73. *forte fortuna*; "happened fortunately," &c.; the near agreement in form, sound and meaning ought to be noted; cp. Ter., Eun. i. 2, 54; iii. 5, 20; Cic., Div. ii. 7, 18; also Ter., Hee. iii. 3, 26; Phorm. v. 6, 1; Ovid, Fast. vi. 773. Paeuvius in his Hermiona has *fors* . . . *Fortunam*, and Attius in his Andromeda; *Fortunane an forte* (Attius, Astyanax).

912. *opprimeret*; see n. v. 853.

913. *optruncaret*; would have cut down, "killed," *iure*; cp. Aul. 461; Amph. 248, 411. *moechum*, *μοιχόν*, sc. *adulterum*; cp. Miles 775, 1436; Ter., Eun. v. 5, 22; Hor., Sat. i. 4, 4; ii. 7, 72. *manufestarium*=*manifestum*; "caught in the act"; cp. Aul. 461; Miles 444; Trin. 895.

914. *Philippis*; see n. v. 217 and 227.

916. *Temere*; not to be confounded with *temere* in *temere est* in v. 83, "rashly"; cp. next v.; Ter., Phorm. v. 3, 19. *Temere*, appears to be used mostly, if not entirely, by Plautus and Terence in negative clauses and sentences; here, however, and in next v., also passage cited above, the negative must go with the verb. *etiam*, after a neg., to be taken with *non*, preceding v.; not yet, "not even yet"; cp. Amph. 244; Pers. i. 3, 48; ii. 2, 49; iv. 4, 4; Ter., And. 89; iii. 2, 23; Hee. iv. 3, 8; Heaut. i. 2, 14; Eun. v. 7, 6.

917. *edepol*; see n. v. 157. *temere*; as in preced. v. *credam*; see n. v. 1058.

918. *Uerum lubet etiam mihi has perlegere denuo*; "Nay, I am even desirous to read over this letter afresh." *Uerum . etiam*; adding to and emphasising what has been said in preced. v.; see n. v. 6. *perlegere*; cp. v. 981; Pseud. 993, 997.

919. *tabellis consignatis*; "a letter signed and sealed."

920. *cluent*; are called, "are renowned"; cp. Amph. 641; Men. v. 2, 101; Epid. iii. 4, 90; Pseud. 918; Trin. 309; Poen. v. 4, 33. *fecisse facinus maximum*; for having performed a very great exploit; see n. v. 643.

921. *Quom* (causal); in having, &c. *Pergamum*; name of the citadel, then put for the name of the city; found fem. sing. and neut. sing. and pl.; always fem. sing. in Homer (Iliad ii. 625). *diuina . manu* sc. of Neptune and Apollo; see Eurip., Troad. 4-6, 814; Hel. 1511; Rhés. 232; Ores. 1389; Virg., Aen. iii. 3; v. 811; ix. 145; Hom., Il. vii. 452. *moenitum* sc. *munitum*; MSS. and editors of Plautus are in favour of this form, and so it has been put in the text.

922. *eximiis bellatoribus*; choice warriors; cp. Pseud. 992; *eum* to be supplied from next v. with all abls. in this.

923. *Cum mille*; Bergk, Uss., Kiessling and some of the old editors sc. the edition of Stephanus, 1530. Camer. and Weise have *Millenium*, and Becker, R. and Fleck. *Et mille*; Goetz alone has followed the MSS. *Cum* is, of course, to be taken with *numero*, *mille* going with *nauium* . *post* sc. *postea*.

924. *pedibus*, for *pediculis*; none of the editors, except Uss. and Goetz, has admitted this reading, which is that of the MSS., and even the former has marked it as corrupt; as none of the other emends. of the different editors can be accepted, it is evidently the best, and being the reading of the MSS. ought to have received some explanation. Here an attempt has been made to explain the reading as it stands; for if it is inexplicable, what is the use, it may be asked, of printing it as part of the text?

ep. Cure. 500; *Pulicesne ac cimices An pedes?* (Livius Andronicus, Gladiolus). Also, Nonius quotes a line from the lost play, *Vidularia*, "Ubi quamque pedem videbat, subfurabatur omnis," where the word is fem., and taken to be from a nom. *pedis*; in Cure. it is assumed to be *pes*. The word at the head of the note may be taken as a dat. pl. of either of these forms, and may be translated "vermin." **tormentum**, for *tormento* of the MSS., has been admitted in preference to *termento* of Festus, which has been adopted by all editors (Brachmann proposes *termentum*) except some of the old editions, which have *tormento*, but the dat. cannot be admitted in connexion with the explanation given here of the whole v., and it ought to be observed that Plautus very often uses nom. where a dat. of the predicate might be expected; see v. 934. The whole v. may be rendered, "There has been no mode of torture by vermin compared with the way I shall assail my master." The slave clearly means that the old fellow frequently suffers from this kind of torture, and that his own mode of attack will be something of the same kind, but more severe. The word **tormentum**, I think, is intended by Plautus to have here a double meaning. As the slave is talking about a siege, it is very appropriate in its literal meaning of "engine," and also as the mode of torture mentioned above. *Tormento* is found in all the MSS. It is, too, very natural in the mouth of a slave, for though Chrysalus may never have been subjected to this mode of torture, employed for the purpose of extorting evidence from slaves, as belonging to that class, he had, no doubt, a deep sense of its severity. **præut** *sc. prae quo*, before which, or compared with which, for *prae* implies comparison, and in fact *prae hoc tormento ut or quo*, which gives the sense, may be substituted for above, *prae-ut* being really two words, and a form similar to *sicut*, which often occurs; ep. Amph. 370; Men. ii. 3, 30; v. 5, 33; Merc. ii. 4, 2; Miles 20; Ter., Eun. ii. 3, 10. It will be observed that Chrysalus in this scene, just like a modern clown or low comedian, is striving to make himself and the characters with which he is associated appear ridiculous; in v. 935 he calls himself Ulysses, but as he is engaged in a great siege he must be a great warrior, and so in 941 he is Agamemnon; he has just told us in this v. how that renowned warrior is going to "storm" and attack the citadel at every point. Of course if **pedibus** were rendered "stalks," as some have supposed it ought to be, *termento*, if admissible, with the meaning *detrimento* assigned by Festus, would require to admit of translation. I cannot see how it can have any meaning; the verb has no nom., and being impers. one would expect its subject to be the clause following. This it certainly is not. We have no authority whatever for a word *termentum* with the meaning of *detrimentum* (for it can hardly be read in A) except Festus. Why is it not written *trimentum*, as *detrimentum* from the same root is written? A plausible answer would be that *termentum* is pronounced with first syllable long and *trimentum* would have the first short. It might, however, be admitted as a genuine Latin word if it were possible to get at the sense. As, in my opinion, it fails in this particular it ought to be rejected. Even *detrimentum* itself would give no meaning. The word mentioned has only, however, that meaning in very late writers, and there is no evidence to show that Plautus ever used it in the sense proposed. To take *pedibus*, "feet," either with *termento* or *tormento* would only give, I believe, nonsense.

926. This v. and the preced., if joined, as I believe they ought, clearly refer to what he has already done, the rest to the main siege for the second two hundred Philips mentioned in v. 966. **expugnauit**; here in its literal sense, as in 924, although it has *aurum* for its object. **amanti**=*amatori*: "lover"; ep. vv. 191, 230, 348, 390, 647; Cas. iii. 4, 28; Merc., Prol. 81; and see n. v. 472. **erili**; see n. v. 168.

927. **lamentari**; "to utter lamentations"; cp. Ter., And. 94; Phorm. i. 2, 46. **dum**; "until"; cp. v. 46; Rud. ii. 2, 22; Trin. 169; Merc., Prol. 77; Ter., Eun. iii. 3, 29; Heaut. iii. 2, 32; for instances of indic. in this sense see n. v. 733.

928. **Troia, patria, Pergamum, Priame**; all stand for the old man; in 940 he gives him the name of *Ilum*. The first is given by Homer as the name of the surrounding country as well as that of the city. **periisti**; see n. v. 278.

929. **misere**; see n. v. 205. **misere male**; here either=*miserrime*, or the idea expressed by the former is repeated and strengthened by the latter, for they are almost synonymous as they stand. This I take to be the correct explanation. **multabere**; amerced, "fined," as in Cas. iii. 6, 6. **quadringentis**; this is double the amount previously promised to the soldier, but the slave has a second letter to present to the old man from his son, asking for another two hundred to give to the sister. **Philippis aureis**; the Philip was of gold, so that there is no use for *aureis*, except for the purpose of ornament or emphasis; in v. 877, where the same epithet is used, it is to be taken with *nummos*; see n. v. 217 and 227; but in vv. 227, 591, 1007 the adj. must be taken as here with "Philippis."

930. **has tabellas**; attracted to the case of the relative; cp. Aul. 566; Amph. 1002; Capt., Prol. 1, 110; Cure. 296, 419; Epid. iii. 1, 9; iii. 4, 12; Men. ii. 2, 37; Poen. iii. 3, 31; iii. 5, 24; Rud. iv. 4, 21; Trin. 137, 985; Ter., Eun. iv. 3, 11; And., Prol. 3, 26; Virg., Aen. i. 573; and see Madv., Gr. L. 319 obs. **obsignatas**; "sealed up"; cp. Cas. ii. 1; Cic., Att. xii. 11; xiii. 46; xv. 6. **consignatas**; and "signed," as in v. 919.

931. **equos**; nom. **ligneum**; cp. v. 983. It may be observed here that the story of the Trojan horse is not found in the Iliad. Macrobius quotes from a drama, "Equus Trojanus," of Naevius, and some, as Beroaldus, Erasmus, Bothe, &c., think that Livius Andronicus also wrote one with this name; cp. Aesch., Ag. 756; Hom., Od. iv. 272; viii. 492-520; xi. 523, 531; Virg., Aen. ii. 15, 48, 113, 150; Lucret. i. 476-7; Eurip., Troad. 11-12, 519-561; Aristoph., Aves 1128. Neither is this epithet sc. "ligneus" found in Virgil. "The story of the wooden horse possibly arose from a political metaphor applied to the ships of the Greeks" (Papillon, Virg., vol. ii., p. 141, n. 15).

932. **Epius**, Ἐπειός, "doli fabricator Epeos; builder of the machine; see Virg., Aen. ii. 264; Eurip., Troad. 10; Hom., Od. viii. 493; xi. 523. "Pist. is Epeos." **ab eo haec sumpta**; neut. pl. sc. *tabellae*, for the second letter, as he received those for the first (v. 723). Pist. has evidently prepared and brought both to Mnes. and Chrysalus, therefore he gives him the name of Epius, "fabricator doli." **Sino**, Σίναν; probably from Ἰλίου πέρις, a poem of Arctinus, or from that, Ἰλίου πέρις, of Stesichorus, or from a lost play of Sophocles of this name; does not appear to be a Homeric name; he who carried out the scheme sc. wrote the letter on the *tabella*; see Virg., Aen. ii. 57-259.

933. **Relictus**; "left behind"; "Mnes. is Sino." **ellum** sc. *en illum*; cp. Ter., Ad. ii. 3, 7; iii. 3, 35; And. v. 2, 14; and see Madv., Gr. L. 83, obs 2. **in busto**; cp. Cic., Leg. ii. 26. **Achilli**; gen. sing., from Achilles; the tomb of Achilles, where he is said to have lain hid. "Limosoque lacu per noctem obscurus in ulva Delitui," Aen. ii. 135.

934. **Bacchidem** sc. the sister. **ille** sc. "Sino." **ignem**; not *a* or *the* fire, but

“fire.” *qui* sc. *quo.*: abl.; see n. v. 31 and 51. *signum daret*; as in Caes., Bell. Gall. ii. 20, and Cic., Rep. i. 2, 3; Phil. xiii. 7, 15. Uss. quotes here two vv. from Tryphiodorus explaining this:—

Ἀντίπα δ' Ἀργείων Ἀχιλλῆος παρὰ τόμβον
Ἀργείων ἀνέβαινε Σίτων εὐφραγεί δάλο.

935. *exurit*; subaud. *is* sc. “ignis” sc. Bacchis, the sister. *Ego sum Ulixes*; Ulysses was the leader of the party in the Trojan horse, and the principal adviser and counsellor of the Greeks in all their schemes. In Men. v. 5, 4 Men. calls the parasitus “*Meus Ulixes.*” *haec gerunt*; “carry on these operations.”

936. *Tum*; going on with his argument or bringing forward a new one, “next.” *litterae* sc. the letters formed by the *stilus* on the wax of the *tabellae*: ep. v. 987; Rud. v. 2, 7; for the *tabellae non sunt tabellae* he says (v. 931) *sed equos*, therefore the letters on the *tabellae* are the soldiers drawn up in regular lines in military order inside the horse, as they are inside the *tabellae* when sealed up, and ready for action. *hic* sc. *tabellae*. *insunt*; either = *sunt*, or the “in” has been repeated by a copyist from “in” in *in hoc equo*, and of course it must be taken in the former sense, for Plautus often uses *insse* with *in* repeated where *esse* would give the sense; ep. Cist. iv. 2, 68-9; Rud. v. 2, 23, 26-7, 31; Cas. ii. 3, 5; Ter., Heaut. iii. 3, 48; Phorm. i. 2, 58; And. v. 2, 16; Cic., Lael. xxi. 79; xxii. 84.

937. *animati probe*; of very great courage; for a superlative, and in cases where that form is not used; the sound of preceding word is repeated in this; ep. Miles 903, 1397; Men. iii. 2, 1; Most. i. 2, 19; Trin. 817. *meliusque adhuc*; I cannot understand why the emend. of Bothe, sc. *mi usque*, has been admitted here by all editors; there is only the metre and the sense to be considered, and they do not tell us by which—perhaps they have been influenced by both of these considerations. With regard to the first, the foot can only be a spondee; but then there is hiatus; if *mihī* were written it might be an iamb. I would prefer the former; with the reading of the MSS. the foot may be a tribrach, an anapaest, or even an iamb.; so much for the metre. Then as to the sense, the emend. is, of course, good Latin. Bothe’s emendation may be admirable; we are not considering this, but whether Plautus wrote what is in the MSS. There is no reason to believe that he did not write it. It makes sense, and the grammar and metre are, I think, correct. The only thing in favour of the emend. appears to be that by its adoption it is supposed the accent would be better preserved. This, however, cannot be aimed at in every case, unless it is proposed to re-write in a great measure the verses of the Comic poets. The MSS., however imperfect they may be in some respects, are the best guide, for there is hardly a v. in Plautus that may not be emended on the plea of grammar, sense or metre. Emendation ought to be admitted only in cases where a blunder has been made by a copyist, of which there can be no doubt, or where all efforts in grammar, translation or metre fail; it is easier to make improvements in any of these points than to emend. a passage in which no sense or metre can be found at all, and which is generally passed over with the words, now become familiar to one’s eyes, “corrupt,” “wretchedly corrupt.” There is no corruption here, and the emend. has been rejected for the reason stated, and from the fact that neither sense nor metre is improved. And on the supposition that they are it ought to be rejected in this place. The words may be rendered, “and rather well for so far”; the first letter has succeeded, and he hopes the second will have the same result; for the use of a comparative in this way ep. Amph., Prol. 56; Epid. 8; Cist. iv. 2, 11; Cure 312; Mere. v. 2, 78; Trin. 1057; Ter., Eun.

ii. 3, 21; iv. 3, 20; Hee. iv. 49; Cic., Fam. ix. 34, and Madv., Gr. L. 308. **que**, can evidently be used in adding clauses or words of more or equal importance, or explanatory of those that precede; see Madv., Gr. L. 433 and passages cited and referred to there, and more especially Cic., Phil. ix. 7; Leg. i. 23; also Off. i. 29, 103.

938. **Atque**; taking up and repeating what has been interrupted by "Ita res successit," &c. **uerum**; introducing the strong contrast to be observed between **arcam** and the preced. **arcem**, more emphatic after the negative than *sed* (v. 931); its main use here, however, is to draw the attention to **arcam**; see n. v. 6. **arcam**; "coffer," as in Hor., Sat. i. 1, 67; Cas. iii. 5, 45; notice the alliteration.

939. **Exitium**; "ruin." **excidium** sc. (*excidium*); "destruction." **exlecebra**; wheedler, said of meretrices, Men. ii. 3, 31. The alliteration between first three words is marked here; notice also that the first two do not differ very much in meaning, and that the three first feet are dactyls or tribrachs.

940. **Nostro seni huic stolido**; "this stupid old man of ours." **stolido**; not exactly stupid but "perverse," and what the slave would call "wrong-headed"; cp. vv. 549, 1084; Ter., And. iii. 12; Heaut. iii. 2, 34; observe how preced. words are emphasised by the use of **ei** repeating the subject and followed by **profecto. nomen facio**; "I am giving the name." For *nomen do* or *dico* cp. Liv. i. 1; Hor., Sat. i. 3, 58. **Ilio**; dat. attracted to case of pronoun, but Plautus has also name in gen., Amph., Prol. 19 (MSS.). *Ilium*, so called from Ilius, son of Tros, who built it; the name nearly always feminine in Homer sc. Ἰλιος, only once neut. sc. Il. xv. 71; he has already given in v. 928 the names Troia, Pergamus, and Priamus to the old man.

941. **Agamemnon**; to avoid hiatus and as being a legitimate form, found in good MSS., W. and the old editions; most editors have "Agamemno"; the form in the text is also found in Cic., Off. iii. 25, 95 (Holden), *sum* omitted; cp. Amph., Prol. 56; Miles 372; Merc. v. 2, 78; Ter., And. i. 5, 50. **Laertius**, of Z and the old editions; "Lartius" of the editors is a form so unusual that it ought, I think, to be rejected; the reading in A may be fairly doubted. Besides, it does not appear to be found elsewhere in Plautus or in any other writer; the two first vowels in the form in the text are easily pronounced as one syllable, and in fact they form a regular diphthong, for the second is short. The mistake in BCDF is obvious. The fact of Ἀγαμέμνων, if correct, being found in the first v. of the Ajax of Sophocles need not be taken as a proof that Plautus here used the same or a derivative of it as an adjective. In this v. he says, "The soldier is Menelaus, I am Agamemnon."

942. **Mnesilochus est Alexander**; "Mnes. is Alexander"; he has given him, as he has given himself, two characters to support, for in v. 932 "Mnes. is Simon"; the old man is also Priam and Troy under a variety of names. **rei**; to the interests, dat. followed by a gen.

943. **abduxit**; of the MSS. and all editors except Bergk followed by Goetz and Uss., who have *arexit*, supposed to be found in A, the verb used in v. 575 in this relation; but Plautus is fond of variety and very frequently employs different verbs to express the same meaning; the former gives better sense, and there is no doubt about the readings of the MSS.; cp. Merc. ii. 1, 19, 26. **quoia** sc. *cuja*: the gen. of the relative declined and used as a possessive adj. **quoia causa**, here, is exactly the same in meaning as *quouis* (gen.) *causa*; possessive adj. pronouns appear to have been originally in most languages only the gen. case of pronouns; a form such as this clearly shows it in Latin;

ep. v. 974; Cure. 229; Epid. ii. 2. 111; Merc. i. 2, 90; iii. 1, 31; iv. 3, 20, 21, 23; Pseud. 1012; Rud. ii. 3, 2; ii. 5, 21; Stich. 370; Trin. 45; Virg., Bucol. iii. 1. **facio obsidium Ilio**; "I am blockading Ilium"; just or nearly the same as "obsideo Ilium." **Ilio** sc. *seni*, as in vv. 940, 951.

944. **Nam**; refers to last v., "for against it in the same way, Ulysses was, I have heard," &c. **illi** sc. *Ilio*, i.e., *seni*, of A and Bothe for *illic* of the other MSS., which might be retained as far as is required by the sense, as W. and the old editors have done. W., however, has expunged **itidem**. **itidem**; in that same manner; ep. v. 407; Trin. 1163; Truc. i. 27; Men. v. 9, 39, 48. **audacem et malum**; bold and (roguish) mischievous.

945. **Dolis ego prensus sum**; I was surprised by my tricks sc. *tabellae*. "Doli" of Acidalius, adopted by R., Fleck. and Goetz against both sense and metre, cannot be admitted. Uss. thinks that the reading **Dolis** is corrupt, and he has marked it in his text as being so, although it is found in all the MSS. including A; it is found twice, in 645, 947, and in 960, also Cas. iii. 5, 67 below, in exactly the same sense as here; it must be referred to the acts of Chrysalus, i.e., it is to be rendered as an abl. of cause or instrument, not of manner; the pl. number also supports the view given. **Dolis ego** and **ille** (Ulysses) **mendicans** are strongly contrasted, for both carried out their schemes by trickery, the one by means of the *tabellae* and the other disguised as a beggar; ep. Ter., And. iii. 2, 13, 29; iii. 3, 26; iii. 4, 4. **prensus**, of A and Uss.; *depreusus*, of W., R., Fleck., Goetz and the other MSS., cannot be admitted owing to the scansion, nor would it make the sense clearer than the form in the text. **mendicans**; for $\delta\epsilon\kappa\tau\eta$ in passage cited; as in vv. 506, 512; ep. Hom., Od. iv. 244-58; Eurip., Rhes. 503-6. **paene**; to be taken with **interiit**.

946. **exquirit**; is investigating, enquiring into. **fata**; "the destinies." **illorum**; "Iliorum" of Gulielmius and Scaliger has been adopted by R., W., Fleck. and Goetz; apart from the metre for which it is not required it is not in the MSS., nor are the Trojani often called "Ilii" by Latin writers; the MSS. and Uss. have been followed. The word here is difficult; "Ilii," gen. sing., would be an excellent reading, but this would do too great violence to the MSS., or "ille eorum," in which the two pronouns would be contrasted, and the latter being less of a demonstrative than "illorum" the reference would be understood. **Ibi**, of course, refers to Ilium; and **illorum**, if retained, must stand for the people there, *hominum* to be supplied. In fact, all Latin writers often use demonstrative advs. and pronouns when the actions, persons or things to which they refer are left to be supplied by the mind, for this and to avoid repetition is their function. It may be remarked that *facta*, which R., Fleck. and Goetz have in their texts for "fata," and which is found in one MS. (B), is to be rejected, seeing that "fata" is used again with the same sense in vv. 948, 951, 954; it is not their actions he is enquiring about, but their destinies, in order that he may try and accomplish them, and thereby render the fall of the city easier. This is clear from the language of the slave in the lines that follow. **fata**, too, in this sense requires a gen., and the verb **exquirit** shows that he was asking the people about them. **Adsimiliter**; in a similar manner; not quite the same as "item," "after that manner," next v.; not often used.

947. **dolis**; see what is said in n. v. 945 under *mendicans*.

948. **Ilio tria . . fata**; the three circumstances, the occurrence of any one of which would be fatal to Troy, for its safety depended on their not occurring. Neither Homer nor Virgil mentions what these were; the latter speaks of the *fates* of Troy in Aen. ii. 34. In 946 we see that Ulysses, disguised as a beggar, is making enquiries about them.

They were, I suppose, found in the responses of some oracle, or contained in some old prophecy, and generally spoken of and believed. It is rather strange that matters so important are not mentioned by Virgil; they were, first, the removal of the Palladium from the citadel; second, an embrasure in the walls built by divine hands; third, the death of Troilus, youngest son of Priam. The two last do not appear to have much to do with fate; a breach in the walls and the death of a hero would evidently be disastrous to the defence of the city; in Aen. ii. 165 the epithet *fatale* is applied to the Palladium. Plautus, in v. 950, mentions another circumstance, the tearing down of the lintel of the Scaean gate, over which, Servius in his note on Aen. ii. 13 says, was the tomb of Laomedon, but this may be only another version of the second fate mentioned here. Other prophecies with regard to Troy were that it could not be taken without the arms of Hercules, in the possession of Philoctetes (see Soph., Phil. 1439-40), and unless one of the posterity of Achilles were present, and unless the horses of Rhesus were captured before they had eaten of the pastures of Troy and drunk of the waters of the Xanthus; see Virg., Aen. i. 472-3; Hom., Il. x. 427, &c.; Eur., Rhes. 613, &c. **forent**; I had put "fuere," R.'s reading of A, as Fleck. has done, in the text; I have changed it for three reasons; first, the verb of relative clause depends on *fuisse*; second, a subj. and a fut. subj. too is required, for the slave is still keeping the old man in view, and therefore the action is prospective; third, the first destiny is put in the next v. in the form of a condition. Besides, the reading of A does not appear to improve the metre, and it gives worse sense; and as the two readings are much the same in form, I would say that a mistake has been made about that in A. All editors, except the two mentioned above, have the reading in the text.

949. **Signum** sc. Palladium, as in v. 953; Rud. iii. 3, 28; Cic., Off. i. 41, 147; Hor., Epist. ii. 1, 248. **ex arce si periisset**; "if the Pall. was lost out of the citadel" sc. perished, carried away, removed, or destroyed; see Virg., Aen. ii. 163-6; ix. 151; Eurip., Rhes. 501-2; also see Elec. 1254; Iph., Taur. 87-90; Herod. iv. 189. **alterum**; the second sc. *fatum*; he did not say "primum fatum," but expressed it by a conditional clause, and so here he puts in **etiam**, showing that "fatum" is to be supplied, as it is implied in preced. **etiam**, is omitted by Uss., and *autem* put instead by R. and Fleck. Is it bad Latin? or is the metre bad? We are not told this. Supposing the Latin may not be so elegant as might be written, nor the metre perfect, still neither of the emends. above, in my opinion, make any improvement in either, and therefore they ought to be rejected. W. also and Goetz have followed the MSS. **ε t**; what has been said of *etiam* above may in the main be repeated of **est**. Uss. writ *, fuit*; surely the slave may look at the incidents of his story from different points of view; the third fate is expressed by a temporal clause whose verb depends on *fuisse*, 948; the description of the second fate is an independent statement. The slave being engaged in a great siege, the death of Troilus, as involving great danger to himself, is clearly before his eyes, for on the presentation of the *tabellae* to the old man he is ordered to be bound (vv. 794-5), and in 955 he says, "Then I killed Troilus." Ussing's v. cannot be scanned. **Troili mors**; see Virg., Aen. i. 474-5.

950. **Phrygiae**; Virg., Aen. ii. 612, has "Scaeaes"; also Hom., Il. iii. 145, 149, 263; vi. 237, 307; ix. 354; xi. 170; in the old editions and W. "Scaeaes" is also found here. **Phrygiae**, is the readings of the MSS.; cp. Virg., Aen. ii. 276, 580; iii. 6; vii. 430; Georg. iv. 41. **limen superum**; "lintel"; cp. Merc. v. 1, and see what has been said in n. v. 948 above.

951. **item**; as in v. 947. **fata**; as in 946, 948. **nostro huic**; as in v. 940. **Ilio** sc. *seni*: as in 940; trans., "This Ilium of ours has likewise three destinies corresponding with those three."

952. **dudum**; see what is said in n. v. 107 and n. v. 578. **primo ut**; all three refer to time, sc. "lately," at first, "when." **nostro seni**; as in 228. **dixeram mendacium**; "told a lie"; see n. v. 526.

953. **Et de hospite**; "host." **et de auro et de lembo**; the repetition of "et de" is here remarkable, and gives great force to the statement, for this is what the poet intended; see vv. 248-336. **ibi** sc. *tum*: ep. vv. 34, 955, 957; Amph. 246; Aul. 190, 518; Cas. ii. 4, 20; Epid. ii. 2, 58, 67; Most. i. 2, 25; Miles 1169; Ter., And. 149. **ibi**; may be conveniently translated here, and in the passages referred to as *tum*, but this is never its meaning; it is always a locative or demonstrative adv., and may be rendered generally, if not in every passage noted here, at least in a large number, in which it might be taken for *tum*, as *in ea re* or *ea re*. The objection to its use as a temporal adv. even in Plautus is seen from its frequent combination with *tum* itself. Therefore, I think it may be laid down that *ibi* is never used in Plautus as a strictly temporal adv. This is not, however, I believe, peculiar to Plautus. **signum**; see n. v. 949. **iam**; "at once"; see n. v. 45.

954. **Iam**; emphasising *tunc*, "even." **nec magis id ceperam oppidum**; nor had I the more taken that town, Ilium, sc. *senem*.

955. **Post** sc. **postea**. **tabellas ad senem detuli**; ep. Poen. iii. 5, 36; Caes., Bell., Gall. v. 48. **ibi**; see n. v. 953.

956. **Quom**; notice the way the poet varies his language in these vv.; *Quom* here, *ut* 952, and *ubi* preced. v., are employed with very little, if any, difference in meaning. **cum uxore**; in reference to what he has made the old man believe (v. 912); for although the soldier wishes it to be understood that she is his wife, yet he never calls her *uxor*. **dudum**; see v. 578.

957. **Ibi**; see n. v. 953. **exsolui**; as in vv. 852-3, 856-7. **adsimulo**; not as in v. 73, but I compare, "I liken." **ut**; how, "the way which"; see n. v. 128. **praedicant**; they declare, "say"; ep. v. 810; Liv. iv. 53.

958. **Cognitum ab Helena esse proditum Hecubae**; see Eurip., Hec. 239-250, and n. v. 945.

959. **Blanditiis**; "coaxing arts"; we have sing. in v. 48 in nearly the same sense. **exemit**; as in v. 947; got himself away; "nec sorte nisi quod se quisque eximere voluerit" (Quint.). **persuasit** sc. *ei*. **se ut amitteret**; "to let him off"; ep. As. 604; Cure. 599; Capt., Prol. 36; Most. ii. 2, 2; Ter., Phorm. iv. 5, 2.

960. **Item**; as in 947. **dolis**; as in 945. **extuli**; having admitted this emend. into the text, though I consider it far from satisfactory, I am unwilling to change it; it makes rather better sense if we adopt the meaning in which it is used by other Latin writers. Neither the emender nor those who have followed him give any instances of the compound or simple verb in the sense intended to be assigned it here, and followed by the preposition and its case in this sense, as a substitute for an intransitive verb. There is not, of course, any question of metre involved in the emend. W. and the old editors have followed the MSS. Most editors have admitted the emend.; it is easy. I think it ought to be rejected for the following reasons:—1st, *expulit* gives the very sense

that the speaker intended; 2nd, the emend. is not required for the metre; 3rd, alliteration between the rejected word and **pericla . decepi** following was intended. The speaker in a long monologue of this kind in comedy could not claim the sympathy of his audience except in so far as he was able to amuse them; he could not whine out a long ode filled with the sentimental stuff found in the chorus of many Greek tragedies. The only means at his disposal here was either his grotesque figure, the exaggeration of the language, or even the absurd and inapt meaning and application of words, and above all, the quibbling with those having the same or nearly the same sound. I have observed that from the beginning of this scene down to v. 973 (54 lines), there are no less than 40 in which alliteration is clearly intended; in fact, in the first two vv. of the scene this is so obvious that it does not require to be pointed out. Further, in nearly half of this number of vv. this is accomplished by the repetition of the strong letter *p*, for evidence of which the student is referred particularly to vv. 921 and 928, and on the supposition that the readings of the MSS. are admitted, the same is the case in the v. under examination. I cannot do better than quote in this connexion the words of an eminent Latin scholar, the late Professor Nettleship, who says, "No characteristic of the ancient Italian literature is more marked than its fondness for alliteration, a device which is never laid aside from the earliest and rudest to the latest and most finished monuments. Whether it be simple and obvious, as in Naevius, Plautus, and Ennius, or more artistically concealed, as in Virgil, it is a principle of Latin prose and poetry, a necessity to the ancient Italian ear" (see Men. ii. 3, 58); see also Munro's Lucretius, vol. ii., pp. 15-16. The slave says that he "drove himself from that danger," for he was bound, and had considerable difficulty in extricating himself (see v. 957); in fact, the emend., if admitted in the construction assigned, is too tame in the mouth of a great warrior who is expected to use strong language, and who has been talking of sieges and war from the commencement of the scene. The two Atridae, Achilles and Ulysses, and others of less importance, are mentioned. Plautus, too, appears to be fond of using comps. of *pellere*, see vv. 646, 1081. The emended form seems to be generally used by him in the sense of carrying out for burial; cp. Aul. 149, 560; Most. iv. 4, 8-9; also Ter., And. 89; or in its more literal sense as in vv. 93, 1046, 1054.

961. **Post** sc. *postea* . **magnifico**; "mighty"; cp. As. 348; Ter., Heaut. ii. 1, 15. **urbes**; acc. pl. **uerbis**; by his words sc. boasting; the word is used here because it agrees in sound with **urbes**, preced., and also contains the sense required; see Theophr., Char. 8, εἰσι δὲ οἱ καὶ πόλεις τῶν λόγων κατὰ κράτος αἰροῦντες παρεδειπνήθησαν, and Miles 1055.

962. **hominem reppuli**; as in v. 634. **pugnam conserui**; "I engaged." The only difference between this and **confixi**, preced., appears to be that the verb before us is trans. and found often in Livy and later writers, while the other is intrans. in this sense and Ciceronian.

963. **adeo**; see v. 824. **uno**; "single." **ictu** sc. *mendacio*; mentioned 952. **extempulo**; cp. Cist. 97; ii. 3, 30; it is a mistake to suppose that "in Plautus we have always the original form" as here, as Wagner says in a note on Ter., And. iii. 2, 38; the fact is that in his own text of the Aulularia and the Trinummus *extemplo* is found, in the latter three times and the old form not at all, while in the former, where this form does occur once, it appears to be an emendation on account of the metre. In this play *extemplo* is found eight times, and it is also in all texts—old or more recent—of the plays examined; the other form only here. *extemplo*, FZ and other old editions.

964. **nunc**; as in 850; see n. **Philippos**; see n. vv. 217, 227. This v. has been scanned as an Octonarius Iambic to avoid as much as possible mixing up different species of metres in the same sentence. Spengel makes it a Septenarius Trochaic.

965. **dare se promisit**; "promised to give," as in 915; not followed by a fut. where it might be expected; fut. used after *polliceri* (v. 738).

966. **usus**; see n. v. 652. **qui dispensentur**; "to be distributed." Roman soldiers often got share of the plunder; see Liv. xxx. 45; xxxiii. 23, 37.

967. **Illo capto** sc. *seni*, as in 940, 943, 951. **mulsum** sc. *uinum*: "mead"; cp. v. 1070; Pers. v. 2, 45; Cas., ProL. 76; Hor., Sat. ii. 26; Cic., Fin. ii. 5, 17; and Liv. xxxviii. 55; used elsewhere in Plautus in a fig. sense sc. Cas. ii. 6, 20; Rud. ii. 3, 34. **qui** sc. *quo*. abl.; see n. v. 31 and 51. **triumphent**; "may celebrate their triumph."

968. **Priamus** sc. *senex*; as in 928. **illi** sc. *rex Trojanus*. **multo**; see n. v. 6, and cp. v. 6 with first part of this. **quingenta**; see Hom., Il. vi. 244-5; Virg., Aen. ii. 501, 503. **modo**; "only"; see n. v. 483.

969. **Quadringentos filios** sc. *Philippos habet*; "he has four hundred sons." **equidem**; see n. v. 72. **lectos**; choice, "good"; cp. Pseud. 1149; Ter., Phorm. i. 2, 3. **sine probro** sc. *probos*: good, "genuine," as in v. 877; see n. v. 375.

970. **contruncabo**; nearly the same as *obtruncare*, v. 913. **duobis solis ictibus**; "with two blows only," sc. *binis tabellis*, as in v. 963.

971. **Priamo nostro**; "our Priam," as in 928, 968. **emptor**; cp. Hor., Od. iii. 6, 32; Cic., Off. iii. 12, 51. **coemptionalem**; by contract, in the lump; cp. Cic., Fam. vii. 29. The slave thinks the old man a piece of lumber, to be got rid of by sale along with other merchandise of greater value; see Cic., Lael. xxvi. 99-100. In the passage in Cic., Mur. xii. 27 something of the same kind is mentioned, viz., old men fooled by guardians and women. The idea seems to be that old men are considered only instruments by parasites and slaves for the execution of some scheme of roguery and deception, and to be bought and sold at the will of those who are befooling them. "Coemptio" is used in the passage mentioned, i.e., a sale or a kind of marriage; sale is the prominent idea in this word, and the adj. under examination is of course formed from it. The two ideas, a sale and the helplessness of old men, seem to be the leading ones there as here.

972. **uenalem quem habeo**; "whom I have on sale." **extemplo ubi**; much the same as "Quom extemplo" v. 301, the only difference being that between "Quom" and "ubi" as temporal advs. or conjs. with indic. mood. **oppidum** sc. *senem*; as in 708, 954. **expugnauero**; as in 924.

973. **Priamum** sc. *senem*; see 928, 968, 971. **eccum**; generally in Plautus the *accus.* form, as here and in vv. 400, 569, is used with an *accus.*, while *ecce*, as in v. 663, goes with *nom.*, but in the pl. always *accus.*, as in vv. 569, 1165. In Cas. ii. 4, 26 we have *ecce* with *accus.* With first part of this v. cp. v. 448. **adibo**; "I will go up to him"; cp. Most. v. 2, 33; Men. ii. 2, 5; object when a pronoun may be omitted both with this and following verb. In vv. 238 and 618, however, where object is expressed, **adibo** almost=*alloquar*, and in 536 *contra* somewhat modifies the meaning; also in 769; Cas. iii. 5, 44, where meaning is the same as here, the preposition is repeated.

974. **Quoia-nam**; "whose, pray"? see n. v. 943; cp. also Trin. 45. **quid fit**? see n. v. 627.

975. In this and preced. v. I have followed Uss. in the distribution of the words to the different speakers, a point on which editors are not agreed. **Quid, quod te misi ecquid egisti?** I would be inclined to omit first interrogative mark, as R. and Fleck. have done; and trans., "What, the business I sent you on, have you done anything?" **quod**; relat., accus., depend. on *agere* to be supplied after **misi**, for Plautus frequently has an infin. after a verb of motion, and it may be omitted in the relative clause when expressed in the principal, **ecquid** being in fact the anteced. or principal clause. **ecquid**; see n. v. 2; also Pseud. 639. **Rogas?** as in 203, 213; Cas. ii. 3, 37. **Congredere**; "Come close"; cp. Ter., Phorm. v. 6, 12. **Gradior**, of C, has been adopted by most editors, *i.e.*, the more recent. The repetition of the words used by the slave would, I believe, give better sense, but the scansion is difficult; trans., "I am coming," or, I am doing so.

976. **orator**; speaker, deputy, ambassador, "pleader"; see Ter., Heaut. Prol. 11; Most. v. 2, 21, 40; Amph., Prol. 34; and see the meaning of *oratio*, v. 35; also of *orare*, Trin. 1161. **castigando**; "reproof."

977. **Maleque dictis** sc. *maledictisque*: "reproaches"; almost the same as *dictis malis*, v. 633; see also vv. 116, 461. **conminisci**; "contrive"; cp. Aul. 69, 76; Men. iii. 1, 6; Cas. ii. 3, 27; Ter., Heaut. iv. 2, 7; iv. 6, 8; Hec. iii. 1, 53.

978. **Uerbum Nullum fecit**; "he didn't utter a word"; cp. Pers. iv. 3, 39. *Qua porro confidentia ausus fuerim rursus uerbum cum eo facere* (Naevius); see n. v. 780.

979. **conscriptis**; as in 745. **obsignatas**; as in 744, 930.

980. **idem cantent**; "play the same tune"; either ordering him to be bound, as in 804, or asking a second 200 Philips; cp. Cas. iii. 1, 9; Most. iv. 3, 41; Rud. ii. 5, 21; Trin. 287; Ter., Heaut. ii. 3, 19.

981. **Nosce signum**; see n. v. 784, and cp. Cic., Att. xi. 9. **Lubet perlegere has**; as in 918. **Lubet**; "it is desirable"; see n. v. 659.

982. **Nunc superum limen scinditur**; "Now the lintel's going." *Limen superum, quod mihi misero saepe confregit caput* (Novius). This is his third fate, the delivery and reading of the second letter from Mnes. to the old man, which he has not yet mentioned, corresponding to the third fate of the real Troy in v. 950; see n. **exitium**; as in 939, 1050. **Illo** sc. *seni*; as in 940, 943, 951, 967.

983. **Turbat equos lepide ligneus**; "the wooden horse is rearing finely." **Turbat**; as in 290. **lepide**; see n. v. 66. **equos . ligneus**; see n. v. 931.

984. **opus est**; with infin.: see n. v. 217. All in this v. after **Uolo** is left out entirely by R., Fleck. and Uss.; W. condemns the passage as unsound in metre, sense and style, and marks it as being corrupt. The words are found in the MSS. and the old editions. Editors have been rightly censured for trying to improve the metre, sense or style of Plautus against the authority of MSS., but one would expect an explanation for the omission of those portions of a v. found there, and the breaking up of the following v. and the insertion of words without authority, MS. or otherwise, to supply the place of the part omitted; this is the method adopted here by R. and Fleck. and their followers. The only argument offered in favour of such a method of emendation is that the same words occur again in 987 and 989. Rud. iv. 6, 1-17, iv. 8, 5-15, v. 2, 49-62 afford good instances of the repetition of words, where *censeo* occurs 18 times in 11 vv., and it is used 14 times by the same speaker; see Cas. ii. 2, 15, 18, and

Poen. iii. 4, 21-33, v. 2, 131, 133, where *Quippini* is repeated 6 times in mockery by the same speaker; Men. iv. 2, 63-7; see also n. vv. 138, 518. In Rud. iii. 1-3 and Merc. ii. 1-3 the lines are the same. If this argument has any weight, and I do not believe it ought, why not omit "Quid . . . opus est"? of the slave, which occurs in this v., and again in 986 and 989, and used in the last even after he has told the old man (v. 987) that he will be present; the words, however, may be taken as referring to *Animum adiortito* (preced. v.). The old man also uses *ades* twice (v. 983 and 986) in exactly the same sense. But the meaning of the group of words proposed to be excluded is not the same in the three vv., here there is a request, while in 987, after the slave continues to persist in his refusal and the old man has ordered him in the v. preced. to be silent, it is a command with the addition of *id*, and in 989 the command is strengthened by the use of *At enim* and *te* after further persistence on the part of the slave. Let it be noted also that the old man meets the refusal of the slave by the repetition of the same words or the same words strengthened; in 989 the latter says, after a long argument of six vv. between the two, "Nolo, inquam," and the reply to this is, "At nolo, inquam." Also, *Ut scias*, &c. (next v.), comes in better after the words to be omitted than after *Uolo* alone of Uss.

985. **sient** sc. *sint*; as in vv. 458, 595, 822.

986. **Nihil moror**; see n. v. 151. **Taceas**; cp. v. 1152; As. 673; Most. ii. 1, 41.

987. **Quod iubeo id facias**; see n. v. 984. **Euge** sc. εὖγε, of B and all editors except Uss., who has *Eu*, from CD, required by the metre, according to the distribution of the words in his text. *eu*, found in some of the MSS. of Plautus, is not so strong as *euge*, and there is no necessity either in sense or metre for its admission here. Uss., in his note on this v., denies that the word in the text can be used to express wonder, a meaning that he ascribes to *eu*; but in two at least of the references, sc. Epid. 7 and And. ii. 2, 8 below, it has clearly this meaning, while in one certainly of the references, sc. Most. i. 4, 26, given by him in reference to *eu*, the notion of wonder does not seem to be admissible. The exact meaning of interjections, mere exclamations which express no idea, but merely indicate feeling, is difficult and must be considered in connexion with the context; they can hardly be classified. It may not be out of place to quote here a well-known writer on this point. He says, "An interjection implies a meaning which it would require a whole grammatical sentence to expound, and it may be regarded as the rudiment of such a sentence. But it is a confusion of thought to rank it among the parts of speech. It is not in any sense; it is a whole though an indistinct expression of feeling or of thought. An interjection bears to its context the same sort of relation as a pictorial illustration does." "Some interjections have so vague, so filmy a meaning that it would take a great many words to interpret what their meaning is. They seem to be as well fitted to be the echo of one thought or feeling as another, or even to be no more than a mere melodious continuation of the rhythm. It is of the very nature of an interjection that it eludes the meshes of a definition." Cp. v. 1102; Aul. 669; Cas. ii. 6, 34; Epid. 7; Merc. ii. 2, 12; Most. i. 3, 103, 153; Ter., And. ii. 2, 8. **litteras**; see n. v. 936. **Qui quidem uideat** sc. *si quis*, Uss., who cites Aul. 481; Poen. iv. 2, 52; but *qui* is used in an indef. sense by the omission of *is*. **parum**; "for one indeed who has had sight." Note repetition of *qui* in *quidem* and of *satis* (next v.).

988. **Uerum**; see n. v. 6. **igitur**; as in v. 106.

989. **At enim**; appears to be found in Most. iii. 2, 122; iv. 2, 19; Pseud. 538, 641; Poen. v. 4, 39. **quod te iubeo facias**; see n. v. 984. **iubeo**; seldom takes a personal object. I would prefer to supply the part that is often omitted in forms of structure in general use sc. “quod te iubeo facere id facias,” in which *te* is the subject of *facere*, not the object. In fact, *quod* is the accus. case, and its governing word must be supplied; it is not *facias*, which governs its antecedent, but *facere*, to be supplied from *facias*, as has been said. Instances, however, of the use of such a case in the conversational or colloquial style can be cited, as in v. 1039; Aul. 58; Amph. 378; Men. i. 2, 39; Cic., Fam. xiii. 26; Capt. 828, 928 (may be explained as above).

990. **lustumst**; *ut* to be supplied; cp. Aul. 559; As. 445; Epid. 57; Rud. ii. 3, 46. **tuo arbitrato**; see n. v. 871. Notice the repetition in this v. of words similar in sense and sound sc. *tuis tibi . tuo and servos . . serviat*.

991. **Hoc age**; as in As., ProL 1; see n. v. 74. **sis**; see n. v. 135. **nunc iam**; “now even,” this instant; cp. v. 1054, 1068; Amph., ProL 38; Epid. 69; i. 2, 32; ii. 2, 12; Aul. 560; Cist. ii. 3, 79; Trin., ProL 3; As., ProL 1; Pseud. 546, 557; Cas. ii. 6, 34, 60; iii. 5, 96; Ter., And. 144; iii. 2, 28. **recita**; less metaphorical than *perlegere* below; more formal, reading aloud or in public. **aurium operam tibi dico**; “I devote to thee the attention of my ears”; cp. Pseud. 560; Merc., ProL 14; Ter., Phorm. i. 2, 12. *operam dicare* appears to be much the same as *operam dare*.

992. **Cerae**; as in 729. **equidem**; of F, Gertz, Uss. and Goetz has been adopted here; see n. v. 72. **parsit**; old perfect, as in 905. **stilo**; as in 712 and 724. **quidquid**; see n. v. 17. **certumst**; see n. v. 379.

993. **Philippus**; see n. vv. 217, 227. It will be seen that having obtained the first two hundred Philips by the misrepresentations in the first letter and the intervention of the soldier, the son, presuming on the good nature of the old man and on the good opinion he has formed of both himself and the slave from the first letter, here boldly commences his second letter for a second two hundred to give to the sister; in the first letter he made no request for money whatever. **quaeso**; see n. v. 198.

994. **uitalem**; alive, “in life”; cp. Hor., Sat. ii. 1, 60; ii. 7, 4; Lucr. vi. 1095.

995. This v. has been given to Chrysalus by all editors except Uss., who assigns **tibi dico** only to that character, and contrary to the MS. B all give **Quid est?** to the old man. Had the slave said *tibi dico* it could never have called forth an expression so abrupt and emphatic from the old man as *Quid est?* but in the mouth of the slave it is quite natural after the strong words used by the other. The whole line, with the exception of *Quid est?* is the old man’s salutation to his son after reading the first two lines of his letter where that usual formality has been omitted. He seems to the slave to be annoyed at this omission, but in reality his vexation arises from the request for another two hundred Philips, and the omission gives him the excuse for expressing it; Chrysalus ascribes it to this, and the words of the old man and those of the slave at end of this and in next v. clearly show that this is so. Neither of the two, Nic. nor Chr., what may be expected from the characters in a comedy, expresses his real feelings, and both agree in attributing the annoyance to the same cause—the want of courtesy in Mnes. and the general impertinence of his letter. Trans., “A curse indeed, a great one, I swear, I give you.” **Malum, &c.**; the old man ends his exclamation in mockery both to his son and the slave, using **tibi dico**, the last words of the latter in v. 991; cp. Amph.

559; Most. iii. 1, 122; Ter., Phorm. v. 8, 83; and Stich. 261-3; Pseud. 1006; Truc. v. 45. **Quid est?** see n. vv. 76, 641.

996. **salutem**; as in 242, 727, and ep. Pers. iv. 3, 40; Pseud. 43, 45-7, 1003, 1005, 1013. **Nusquam sentio**; "Nowhere do I perceive it." **Nusquam**; with special reference to *prius* of the slave, and shows the eurtness of the old man's reply, for it is absurd to suppose that the salutation would be found elsewhere than at the beginning, and is further proof of his pretended annoyance at its omission mentioned in preced. n.; see Pseud. 45 above.

997. **Inde a principio iam**; ep. v. 1209; Cas., Prol. 4; "even from the very commencement."

998. **Uerum**; see n. v. 6, and ep. this and rest of v. with Ter., Phorm. ii. 1, 6; Eun. v. 2, 26-7.

999. **Ne se. Nac**; as in 500, 1203; Cas. iv. 3, 18. **gerulum**; "porter," as in Hor., Epist. ii. 2, 72; see also Truc. ii. 7, 1. **sapiet**; here and in preced. v. as in v. 812.

1000. **maxume**; as in 721, 998; Cas. ii. 8, 13, only that **si** here takes subj.

1001. **sic**; "as you see" (or know), as in vv. 665, 1097, 1121, 1132, 1188; Cas. ii. 4, 19; ii. 7, 4. **quom** (tempor.) . **noxia**; fault, "blame"; ep. Most. v. 2, 47, 55-6; Poen. i. 15; i. 2, 192; Trin. 4; Ter., Phorm. i. 4, 47.

1002. **porro**; see v. 270.

1003. **prodire me ad te in conspectum**; "to show myself before you"; notice the collocation of the two pronouns, short words, and the two prepositions in the middle of the v.; ep. Most v. 2, 33; Ter., Phorm. ii. 4, 3.

1004. **Tantum flagitium . . . meum**; "such disgraceful conduct of mine." **flagitium**; as in 95; see n.

1005. **peregrini**; said of an alien in a disrespectful sense; ep. Ter., And. 119; iii. 1, 11; Eun. iv. 6, 21. **uxore**; as the old man supposes she is.

1006. **Pol**; see n. v. 35. **derides**; as in vv. 859, 1124, *me* to be supplied; to laugh at with contempt. **inridere** (513) is to laugh at with insolence.

1007. **Philippis**; see n. vv. 217, 227, also n. v. 929. **redemi uitam ex flagitio tuam**; "I ransomed your life after your disgraceful conduct" sc. he means from the vengeance of the soldier.

1009. **fecisse fateor**; strengthened by alliteration; see v. 563. **quaeso**; see n. v. 176.

1010. **si deliqui**; "if I have done wrong"; ep. vv. 415, 1020; Most. v. 2, 37; Mere. iv. 3, 19. **deseras**; "abandon"; this verb is suggested by the former, their first syllables being the same, in fact, *derelinquere*, another compound of same verb, is nearly=in meaning to *deserere*.

1011. Trans., "Of eager feelings and eyes unrestrained I have been"; suggesting to his father the Greek proverb, *κράται ὀφθαλμῶν, γαστρὸς, αἰδοίων*.

1012. **Persuasumst**; I have been urged on; seldom with infin. in this sense. **facere**, . . . **facti**; see v. 376. **puDET**; with gen. of person in 376.

1013. **Prius . . . quam**; first, adv. **puDere**, is used in infin. in nearly the

same way v. 480; cp. Cic., Att. ii. 20, 2; Ter., Phorm. ii. 1, 3. **aequom fuit**; "it would have been proper"; cp. Cic., Lael. iv. 15.

1015. **Quaeso**; see n. v. 176.

1016. Trans., "Reproved me at great length and in severe terms." **obiurgauit**; not so strong as *Castigem* of the slave, 903; cp. Ter., And. 111, 115, 123, 127, 131; Phorm. v. 9, 53. **plurumis uerbis malis**; see v. 902; also *Maleque dictis*, v. 977, and *dictis malis*, 633.

1017. **praeceptis suis**; "by his instruction"; cp. Ter., Ad. iii. 3, 58.

1018. **Ut** (consecutive); "so that." **habere gratiam**; almost *agere* or *referre gratiam*, "so that it is right for you to return him sincere thanks," or rather, "to feel grateful"; cp. Aul. 202; Capt. 372, 706; Cist. ii. 3, 80; Epid. ii. 2, 83, 110; Most. ii. 2, 1; v. 2, 58; Men. v. 9, 33; Miles 1228, 1355, 1425; Poen. iii. 3, 27; v. 2, 81; Pers. iv. 3, 78; iv. 7, 10; Rud. ii. 6, 32; iii. 5, 55; v. 3, 41, 56; Trin. 506; Ter., And. 15. The plural sc. *gratias* is found As. 540; Poen. v. 4, 119; Trin. 821, 824; Ter., Phorm. v. 8, 1; Cic., Sen. xiv. *bonam habere gratiam* occurs in Rud. ii. 6, 32 above.

1019. **istuc**; see n. v. 73. **Em**; n. v. 206.

1020. **Ut**; see n. v. 128. **deliquit**; n. v. 1010.

1021. **obsecrare abs te**; different construction from that in vv. 99, 900; the meaning is hardly different from *obsecrare te*. **abs te**; see n. v. 31.

1022. **Philippos**; n. vv. 217, 227. **te obsecro**; see n. v. 900.

1023. **sapis**; see n. v. 999. **Sine**; for construction see n. v. 21.

1024. **ius iurandum . . dedi**; "I took an oath"; cp. Merc. iv. 4, 50; Cic., Off. iii. 31, 112; Caes., Bell. Gall. i. 3; Ter., Ad. ii. 1, 11; Hec. iv. 4, 75. **uerbis conceptis**; "in express terms"; cp. Cist. 99; Pseud. 1056; Merc. iv. 4, 50.

1025. **id sc. aurum**; not mentioned in the letter sc. *Philippos*, v. 1022; cp. As. 89, 395; Epid. i. 2, 12; Trin. 405; Ter., Heaut. 11; Hec. iii. 4, 7; Cic., Att. iv. 15, 7; xi. 11, 2. **ante uesperum**; see n. v. 293, and cp. Ter., Hec. iii. 4, 28.

1026. **perierem** sc. *periurem*, sometimes written *peierem*. All editors, except Uss. and Goetz, write *peierem* with Camerarius on account of the metre; cp. v. 1038; As. 291; according to Uss. also in Truc. 9 and Stich. 227. There is MS. authority for the form in the text (As. 291), but it is only here and in v. 1038 and As. 291 that it is required by the metre, so that it is only in As. 291 that the old form has the sanction both of the metre and the MSS. It is certain that the orthography, if Plautus did write the old form, and there is not a great amount of evidence that he did, has been accommodated to the pronunciation, and that etymology has been disregarded. In the three passages mentioned this might easily occur, for the ictus of a foot and the accent of the word happen to fall on the same syllable in each, and the assimilation of *iur*, seeing that *r* prefers an *e* vowel, to *per*, the prefix, would be an easy step.

1027. **abduce**; as in 817, 943; later form of imper. also found; see vv. 594 and 1027; Most. iii. 2, 105. It appears from this v. and from 994 that Mnes. was detained by force at the house of the sisters until he should pay the money extorted from him on oath; but this was probably a pretence. And as the first two hundred Philips was paid to get rid of the soldier and to escape his vengeance, as the old man thought, so the second was required to get rid of the sister. We see that both objects were

accomplished by the skill of Chrysalus. **ab hac** sc. the sister. The same verb followed by *ab* is used in same sense as here by Naevius. **quantum potest**; see n. v. 345.

1028. **Quam propter**; see n. v. 174. **damni**; see n. v. 64 and 375. **damnum facere**; to incur loss or hurt; occurs in *As.* 181; *Merc.* ii. 1, 13; iv. 4, 44; trans., "so much loss and disgrace I have incurred on account of her"; *damnum capiam*, v. 65, is not the same as the expression here; see n. **flagitium facere**; to do a shameful act; cp. v. 1210; *Cas.* iii. 2, 19; *Merc.* ii. 1, 13; iv. 4, 44; *Ter.*, *Ad.* iii. 3, 54. It may be noted that all the feet except the last in this v. may be spondees.

1029. **diuidiae**; see n. v. 766. **fuant**; see n. v. 154.

1030. **Sescenta**; all editors except W. **Sexcenta**; is found in some of the MSS. and in the old editions sc. *Sescenties tanta*: said of an indefinitely large number; "many times as much"; cp. *Pseud.* 632; *Trin.* 791.

1032. **Nihil**; for an emphatic *non*; cp. *As.* 145; *Merc.* iii. 4, 81; iv. 3, 31; *Ter.*, *Hec.* iii. 3, 40.

1033. **Neque . . . haud**; see n. v. 15, and cp. *Virg.*, *Bucol.* iv. 55-6; v. 25-6. **conmittam**; run the risk, "commit the fault"; cp. *Cic.*, *Off.* i. 23, 81, 83; ii. 14, 50; iii. 2, 6; iii. 5, 23; *de Orat.* ii. 4, 16; *Phil.* viii. 5, 15; *Caes.*, *Bell. Gall.* i. 13; *Ter.*, *Ad.* ii. 1, 5; always with negative preced. in this sense here and in references. **peccatum siet**; a somewhat stronger verb than *delinquere*, v. 1010; "if any mistake is made"; but here there is no moral blame attached, only an error in judgment.

1034. **de mea sententia**; from my opinion, "on my opinion" or advice; cp. *Cas.* iii. 3, 1; *Ter.*, *Ad.* 40; v. 9, 2; *Phorm.* ii. 2, 21.

1035. **Uerum**; see n. v. 6. **si ego in istoc sim loco**; cp. *Ter.*, *Heaut.* ii. 3, 118; *Virg.*, *Aen.* ii. 322; "if I were in such a position." **istoc**; a strong demonstrative, used in reference to the difficulty of the old man.

1036. **conrumpi**; corrupted or ruined in a moral sense; in reference to the second condition, v. 1038; cp. vv. 416-17, 489, 1071, 1191; *Epid.* ii. 2, 85; *Merc.* iii. 2, 1; *Most.* 20, 27-8, 80; v. 2, 17; *Trin.* 114, 116; *Ter.*, *And.* ii. 3, 22; *Ad.* i. 2, 17. **sinam**; with infn.; see n. v. 21.

1037. **condiciones**; *conditio* is the usual form in Latin text-books, as is seen from "condition," in French and English, and the etymology sc. from *de-ditio*, would seem to be in favour of this; but this derivation is incorrect; it is found, however, in good MSS. The form with *c* can be satisfactorily explained sc. from *dico*, the *i* being originally short as in *maledicus*: and nouns formed by *io* or *ion* attached to the pure stem of verbs are not infrequently found, as *capio*, *opinio*. Of course the form in the text seems to be from *condico*. Wagner, Uss., Goetz and later authorities always write this form; R., W. and Fleck, and the old editions have always that with *t*, which cannot, to say nothing of the meaning, be explained on any sound principles of etymology; see n. v. 433, and Roby, L. G. 110, 4.

1038. **perdas**; stronger verb than *amittere* in this sense; to throw away; cp. vv. 84, 130, 132, 163, 568, 625, 1100, 1110; *Ter.*, *Ad.* ii. 2, 33. In 561 we have *perdidisti sodalem*; "you have ruined your companion," in moral sense. **amator** sc. a gallant or paramour; see v. 1162; *Cas.* ii. 8, 23; iii. 3, 2; iii. 4, 1; iii. 5, 64; *Epid.* ii. 2, 32; *Pseud.* 210, 415. **perieret**; see n. v. 1026.

1039. **Ego neque** "I neither bid you nor forbid you nor advise you."

te iubeo; see n. v. 984, and cp. *Cure.* 145; *Truc.* ii. 8, 11. **ueto**; *uoto*, for what reason I cannot imagine, has been written here by Fleck. and Uss.; the latter has this form in his text and *ueto* in his notes. With object of person expressed in *Hor.*, *Sat.* i. 10, 32. **suadeo**; personal object expressed in *Plautus*, *suasi uxorem*, and in *Ter.*; also in *Cic.* with *accus.*; but being expressed with one it can be supplied for the others. The pronoun is frequently omitted with other verbs.

1040. **mirum**; noun; cp. *Ter.*, *Hec.* iv. 4, 87.

1041. This v. and the one following have been given to the slave by the MSS. and all editors; I had also given them to that character, but afterwards changed them on my own responsibility, a change which I have now found has been proposed by Brachmann. Having had doubts at first about giving the vv. to the slave, I believe the change can be defended. It will be observed that the old man had considerable difficulty in persuading *Chrysalus* to remain while the letter was being read, and that in vv. 998, 1023 the slave advises him not to give the money, and in vv. 999-1000 says that he will not carry it if given, and further on persistently refuses to take it, until, to avoid suspicion that he had anything to do with the letter and to prevent blame afterwards, when he sees him yielding of his own accord, he distinctly refuses in vv. 1032, 1039 to give him any advice in the matter. In vv. 1037-8 he lays two alternatives before the old man—either to lose the money or permit a lover to swear false, and ends with the words, “Ego neque te iubeo neque ueto neque suadeo.” **plus**; with reference to the first two hundred *Philips* already promised to the soldier. **perdundum sit, perisse**; it will be noticed that old *Nic.* is here playing with the same notion; the passive of *perdere* and the active *perire* have almost, if not entirely, the same meaning sc. the subject of each is **plus**. *Chrysalus* never could have used *perdere*, it would be too strong after having employed it before, nor the perfect of *perire*, they are the words of the old man, who takes up **perdundum**, from *perdas* of the slave (v. 1038), and also employs **flagitium**, “the scandal,” which he has already repeated ironically (v. 1007) from the letter. The poet is making old *Nic.* pun on the words *perdundum, perisse, properem perdere, perierem* in the letter, and *perieret* used by the slave. The subj. mood is owing to his having borrowed both words and thought from the slave, for he has already decided to give the gold. **suauius**; of the MSS., *W.*, *Goetz* and the old editions; *R.*, *Fleck.* and *Uss.* have *satiust*, of *Scaliger* and *Dousa*; the form is found frequently in the texts of *Ter.*, and the sense is clear, “If more is to be lost it is less disagreeable for it to have gone,” &c. *Uss.* in this place denies that the notion of pleasantness can be thought of, but a similar objection may be made against *satus*; it is neither an agreeable nor a satisfactory thing for one to lose two hundred *Philips*; both forms, however, are often used for *melius est*; here of course the reference is rather to the mind or judgment than the feelings, and is, in my opinion, a very proper expression for the old man to make use of.

1042. **illud flagitium** sc. *illius flagitium* mentioned in the letter (v. 1028); also in vv. 846, 855, 912, 956, 1005. **uolgo**; as in v. 858. **dispalescere** sc. inceptive of *dispalor*, found in *Nepos* (*Lys.* 5), said of soldiers; to be generally spread abroad; only found here.

1043. **Ne** sc. *nae*, as in 500 and 999. **edepol**; see n. vv. 35, 157. **multo**; see n. v. 6. **mauellem**; for form see n. v. 854; for construction, subjunctive with *ut* omitted, cp. *Pseud.* 209; *Cic.*, *Fam.* vii. 14; *Tusc.* i. 6, 12; i. 8, 17; *Flac.* xxix. 71.

1044. **Dum**; “provided that”; see n. v. 415. In the MS. C and the margin Bb,

and by all editors except Uss., this and preced. v. stand as in the text. I was inclined at first to follow the editor mentioned, but after an examination of the vv. and his objections I cannot but think that the usual arrangement is preferable; what the learned editor says is, that this and preced. v. are joined with what follows "nullo sententiae nexu," "while 1045 cannot be understood at all," and that vv. 1041-2 succeed 1040, "hianti sententia," plus of 1041 having nothing to which it may be referred. We cannot expect that in dialogue of the kind of familiar discourse found in Plautus the sentiments are connected with the logical precision observable in a long speech, and in one in which there is no allowance to be made for the comic element; a great deal of abruptness is to be expected, but it must not be inconsistent with the sentiments of the character the speaker supports. There is, however, no abruptness here more than may be expected; the old man's feelings are moved with pity for his son, as is seen from what he says in v. 1040, and he is also annoyed about having to pay a second two hundred Philipps, as appears in this and preced. v. from his wish that the former had remained at Ephesus; he proceeds in next v. to the matter which he sees he must face—the payment of the money—and very naturally begins with a question, "What then is to be done in this affair? I must hasten to lose that which is to be lost," with special reference to the words of the slave in 1038, which he repeats.

1045. *Quid ergo istic?* I have adopted here *ergo*, the reading of C, Gronov. and Uss.; all other MSS. and editors have *ego*, which gives no sense; W., for instance, explains *istic* sc. "apud Bacchidem." *ergo*; see n. vv. 123 and 313. *Quid istic?* sc. "Quid faciendum est in istae re"? ep. Epid. i. 2, 38; Rud. v. 2, 44; Poen. v. 4, 69; Trin. 573; Ter., And. iii. 3, 40; Ad. iii. 2, 52; v. 8, 33; Heaut. v. 5, 9; Eun. i. 2, 91; ii. 3, 97; and see what is said in preced. n.

1046. *Binos ducentos Philippos*; "twice two hundred Philipps." *Philippos*; see n. vv. 217, 227. *iam*; see n. v. 45. *intus*; see n. v. 93.

1047. *dudum*; see n. v. 578.

1048. *iam exeo ad te, Chrysale*; as in 789. *iam*; see n. v. 45.

1049. *uasta*; "waste"; ep. Liv. v. 53; x. 12, 80. "haec ego vasta dabo," Virg., Aen. ix. 323. *Troia* sc. *senex*; as in 928. *proceres*; "the chiefs," the *literae*. *Pergamum*; as in 928.

1050. *iam dudum*; for some time now; to be taken with *Sciui*, which ought to be trans. as a perfect definit. *dudum*; see n. v. 107. *exitium*; as in 939, 982.

1051. *Edepol*; see n. v. 35 and 157. *cruciatu malo*; "cursed torture"; see vv. 746, 794, 818; Cas. ii. 4, 21.

1052. *ne*; see vv. 500, 999, 1043. *cum illo pignus haud ausim dare*; "I would not venture to lay a wager with him"; ep. Cas., Prol. 75; Ter., Phorm. iv. 3, 56. *ausim*; see n. v. 694, and ep. Ter., Eun. v. 2, 45; the slave presumes that such a one would be unworthy of credence or trust.

1053. *Tantas turbellas facio*; "Non vides, quam turbam quosve fluctus concites"? (Attius); "Neque turbam facere" . . . (S. Turpilius); as *suadela*, from *suada* (Meursius); nearly the same meaning as in v. 354. *crepuit*; in 828, hardly with the same meaning; in 231, 611 *concrepare* is used; see n. v. 231, and ep. Amph. 492; Aul. 657; Cas. iv. 3, 20; v. 1, 18; Curc. 485; Poen. iii. 4, 31; Pseud. 131; Ter., Eun. v. 7, 5; Heaut. 121; iii. 3, 52. *foris*; see n. v. 587.

1054. *ex Troia* sc. for the old man, as in 928, 1049. *nunc iam*; see n. v. 991.

Here there is a diæresis; cp. Poen. iii. 5, 1; iii. 6, 19; Rud. iii. 5, 29; iv. 4, 85, 109; Miles 363; Capt. 353.

1056. *ut soluam militem*; the MSS. have been followed here; *militi*, of Lamb., Bothe, W., R. and Uss., does not solve the difficulty, and if *absoluam* of Scaliger, Fleck. and Goetz is intended to be used in any sense whatever with a direct personal object, their emend. is useless, for *absoluam militem* does not mean "that I may pay the soldier," neither have the words in the text that meaning; the verb and its compounds cannot be used in the sense of "to pay," unless with the object of the thing expressed. The sense here will be found to be nearer that of *solvere* in *exsoluere* (vv. 852-3, 856-7, 957, and in Hor., Epod. xvii. 7; Epist. i. 16, 78) than of *exsoluere* (v. 1133), where object of thing is implied. The meaning is exactly the same as in "ut hunc absoluam," Ter., Ad. ii. 4, 13; cp. also Capt. 725; Merc. i. 2, 57; see Epid. v. 1, 25; Most. iii. 2, 155, and cp. Cure. 454; Aul. 512. When a verb is used with a special meaning, and an object of the thing is included in that meaning, as would be the case here were the emend. adopted, we cannot force the sense out of it without the object. If the object of the thing were expressed, "ut soluam militi," "that I may pay the money to the soldier," would be admissible, but without that it does not appear to me to admit of translation. The old man does not say that he will go to the *forum* to pay the soldier—this may be gathered from the context—but that he will go to the *forum* "to discharge" or "get rid of the soldier." If a pronoun or any noun just previously mentioned could be supplied, Lamb.'s emend. would be admissible, but this cannot be done. In Ter., Ad. ii. 1, 10, iv. 4, 20, Phorm. v. 2, 15, simple verb means "to pay." In And. ii. 1, 33, iv. 1, 19, v. 4, 52, it means to "release."

1057. *equidem*; see n. v. 72. *proin tu quaeras qui ferat*; "therefore do you get someone to take it." *proin*; see n. v. 735.

1058. *credi*; "trust," or "entrust" anything to anyone; cp. vv. 272, 280, 282, 315, 694, 746, 917, 1155. *Cape uero*; "do take it, pray"; some of the old editions have *Cave* here. *uero*; see n. v. 6, and Madv., G. L. 437 d; also Cas. iii. 6, 12. *odioso facis*; "your conduct is vexatious"; cp. v. 1061; Cic., Brut. lxxxii. 284.

1059. *equidem*; see n. v. 72. *At*; "well but"; see n. v. 6, and Madv., Gr. L. 437 c. *quaeso*; *ut* clause interrupted by next speaker or *te* to be supplied; "I beseech you." *Dico, ut res se habet*; "I am telling you, as is the fact"; cp. Caes., Bell. Gall. ii. 19; Cic., Fam. xi. 12; Ter., Eun. iv. 7, 30.

1060. *Morare*; "you are detaining me"; cp. v. 337; Cic., Fam. vi. 20; Juv. i. 125; and Miles 946, 1310; Merc. ii. 3, 130; v. 2, 89; Cas. iii. 5, 97. *concredi*; cp. Aul. 607; Cas. ii. 8, 43; Pers. iii. 3, 37; Hor., Sat. ii. 6, 43; Cic., Quint. xx. "Vel quibus obsessos possit concredere muros," Virg., Aen. x. 286.

1061. *Uel*; well, at least; see n. v. 827. *qui me seruet*; "to watch me," as *observare*, v. 284; cp. Aul. 356, 547, 549; As. 798; Men. i. 3, 33; Rud. iv. 1, 4; Ter., And. i. 3, 7; Heaut. iii. 3, 31. *Ohe*; omitted by Guyet, Bothe, R. and Fleck.; Goetz and Uss. with Corssen and others transpose sc. *seruet me*; W. as in the text. Some of the old editors have omitted all this v. up to and including *seruet*. Some critics also (those who transpose or omit readings of the MSS., Uss., Guyet, Müller, R., Fleck. and Goetz) refuse to admit a proceleusmaticus into the Iambic verses of Plautus. There is room for such a foot, and as there is authority for its admission I think it may stand here; for the word under review cp. Aul. 55; Cas. ii. 3, 34; Hor., Sat. i. 5, 12; ii. 5, 96; Pers., Sat. i. 23; Mart. iv. 89, 1, 9; quantity, both vowels may be

long or short in Plautus (Cas. ii. 3, 34) and Hor.; first long, last long or short, Pers.; first long or short, last long, Mart.; in Ter., Phorm. v. 9, 12, both vowels appear to be short. **odioso facis**; as in 1058, and ep. Ter., Ad. iv. 2, 49.

1062. **Cedo**; "here, give it"; see n. v. 720. **necessest**; absol., as in Cie., Tusc. i. 8, 17; Sull. vii. **iam**; see n. v. 45. **revenero** sc. *revertero*; but ep. Miles 863; Cie., de Orat. i. 38, 175; for tense see n. v. 208. In some of the old editions (Stephanus) we have in this v. *ad uos* before **iam** and *a foro* before **reuenero**.

1063. **Curatumst**; the construction here is unusual; *curo* generally takes either an accus. of person or thing or is followed by *ut* with subjunc.; but the slave here repeats the words of the old man in mockery; he uses the verb impersonally, wishing to keep out of view the fact that he himself was the cause of his misery, and puts an accus. with infinitive; both these forms are more indefinite than if he had used the personal construction. He changes somewhat too the meaning of *curo*. This is lost in the English; in translating we must use a different word from that by which *cura* of the old man is translated. *curo* with an accus. and the gerundive is nothing but the accus. with infinitive, and as *esse* has no gerundive the infinitive is used here with this verb in nearly the same sense. The slave could have said "Curavi te maxime miserendum," taking "maxime miserendum"=**miserrimum**, for **senem** may be either part of the predicate or in apposition to **te**. The chief point to be considered is not so much the strict analysis and grammar of the sentence as the general meaning intended by the words used. It is evident that the notion of taking care must be remote, otherwise either *ut* with subj., or fut. infin. would be required to adequately express the meaning. The question also arises, what is the passive, for instance, of *Curavi naves reficiendas*? It is surely "a me (or) mihi naves curatae sunt reficiendae"; it is no use for us to say that such a phrase does not occur; this is the very form of the expression in the text, and it appears to me to be more reasonable to take the natural meaning of the word first, and then apply the test of grammar, than to make the sense subservient to the grammar, and thereby render the latter inextricable. If this view be correct, all Plautus has done here is to use a phrase in the passive which is generally found in other writers in the active, but without to any great extent altering either the meaning or grammatical structure of the words used, except that the verb is impersonal, and that whatever slight change of meaning there may be results from the unusual construction. This he had a perfect right to do, as no rules of grammar founded on the general practice of later writers can fix the standard in every case for a writer so old. The sense appears to be, "You have been rendered a very contemptible old man." What is here contended is, that the words in the text are all but identical in meaning with "Curatus es tu senex esse maxime miserendus," or if the impersonal construction is used, then with "Curatum est te senem esse maxime miserendum." In Epid. ii. 2, 86 verb is pass. and impers. but is followed by *ut*: see also Cie., Att. xv. 15. Attius (Phoenissae) has . . . *ut curentur diligentius*.

1064. **pulcre**; to be taken with **efficere**; see n. v. 236. **uel uti**; "just as"; ep. Merc. ii. 1, 3.

1065. **Euenit**; "happened"; as in 629; Cas. iii. 1, 28. **ut . . . incederem**; "that I might go"; ep. v. 390; Ter., Eun. v. 3, 9.

1066. **Salute nostra** sc. "cum salute nostri"; "with safety to myself"; ep. Men. i. 2, 25; Rud. iv. 2, 5. **urbe capta**; see v. 967. **per dolum**; as the real Troy had been.

1067. **integrum**; "without a scar."

1069. **triumpho**; as in v. 967. **peruulgatumst**; "it has become a common thing"; cp. Cic., Inv. ii. 39. Ritschl, referring to this, mentions thirteen triumphs as having taken place in the ten years immediately preceding the two or three years before the poet's death. It may, however, be observed that Plautus is not concerned with the facts of history; the expression is used here only for the purpose of heightening the absurdity of the exploits of the slave, and might have been employed with equal effect had no triumph at all occurred within the time mentioned, for a triumph, even if it had not become hackneyed, would be no fitting reward for a general who has eclipsed the deeds of Agamemnon. **nihil moror**; "I do not at all care for such a thing"; see n. v. 151.

1070. **Uerum tamen**; cp. Amph. 197; Miles 585. **accipientur**; "will be entertained"; cp. v. 1182; Pseud. 1254; Ter., Eun. v. 8, 52. **mulso**; see v. 967.

1071. **iam**; see n. v. 45. **praedam . . . quaestorem deferam**; see Capt., ProL. 34. **quaestorem** sc. Mnes.

1072. **Quam magis**; "the more"; where a later writer would perhaps have used *quanto magis* or *eo magis* followed by *tanto* or *quo* with compar.; cp. Trin. 861. Terence, Hec. v. 1, 12, has *quo magis*. *tam* must be supplied with **Magis** v. 1074. In v. 1087 *tam* is expressed, also in Poen. i. 2, 138; in As. 157 the compar. is omitted in the second member and *tam* used alone; while in Men. 19 *tanto* stands instead of it. **in pectore**; cp. n. v. 652. **foueo**; cherish, fondle, "revolve." **quas . . . turbas turbet**; hardly different from *turbas dare* (354) or *quae turbauit* (1087).

1073. **se capessat**; see n. v. 111. **ad vitam**; mode of life, as in v. 339. **mores**; "morals," as in v. 434. **inscitus**; without knowing, thoughtless; cp. Most. i. 3, 51; v. 2, 14; Miles 736; Ter., Hec. v. 1, 14.

1074. **curae**; dat. **adformido**; only here, but cp. Most. ii. 2, 78. **conrumpatur**; see n. v. 1036.

1075. **Scio**; parenthetic; see n. v. 635. **illa aetate**; said of a young person; see n. v. 54. **more**; as in v. 541. **modesto**; "moderate"; see on *modestia*, v. 614, and cp. Hor., Ep. i. 18, 94; Ter., And. 93; Ad. v. 8, 7; Hec. i. 2, 90; with this v. cp. v. 407 of same speaker. Phil. has told us this already in v. 407.

1076. **placitant**; only here; almost the same as *placent*: "are not satisfactory." **mores**; as in 434, 1073; Cas. iv. 2, 4. **quibus uideo uolgo gnatis esse parentes**; "in which I see parents are involved in general with their sons." **uolgo**; as in 858, 1042. This v. is condemned by W., and indeed the last part of it is not quite satisfactory.

1077. **Duxi**; marry, hire or procure seems to be the meaning here, *scortum* of course to be supplied, as in Men. i. 2, 15; Poen. i. 2, 60-1; Stich. 728; Truc. iii. 2, 10; sometimes it may have the meaning of *amare* in bad sense. In Most. 35, iv. 3, 21 we find a plural object where the sense is slightly different. In As. 163-4, 168, 188, 854, Men. iv. 3, 20, Poen. iv. 2, 46 *ductare*, in Merc. iv. 4, 46 *obductare*, seem to have nearly the same meaning as here. **habui scortum**; "kept a mistress." **scortum**; see n. v. 70. **potauit**; as in 1190. **dedi, donauit**; "drank, gave away and made presents to her"; the difference between **dedi** and **donauit** is not great; a pronoun, however, must be supplied for *scortum*, otherwise the sense would be obscure. **et enim id**

raro; "and indeed that rarely." **et enim** *sc. etenim* of Cic. and Hor.; *cp.* Cic., Rep. iii. 32, 46; Hor., Sat. ii. 5, 60; also Cic., Off. i. 43, 153; i. 45, 160; ii. 5, 18; ii. 7, 24; Verres (2); iv. 7, 15. **id**; may refer to the whole of preced. part of *v.* or only to last word. *Uss.* considers this *v.* corrupt or superfluous.

1078. **dare . ludum**; to give play, "indulgence"; *cp.* next *v.*; Cas., Prol. 25; Stich., Arg. 7; Hor., Od. iii. 12, 1; Cic., Cœl. xii. 28. **institui**; as in Cic., Fam. vii. 19; Caes., Bell. Gall. v. 3; Ter., Eun. Prol. 19. **animo**; *dat.* **animo obsequium sumere** *sc. animo obsequi*, *v.* 413.

1079. **desidia**; *dat.*, "sloth." **dare ludum**; as in preced. *v.*

1080. See *vv.* 491, 496. **uiso**; "I am going to see"; *cp.* Cas. iii. 4, 1; Ter., And. iii. 3, 3. **ecquid**; see *n.* *v.* 2.

1081. **ad frugem**; to good conduct, "sobriety"; *cp.* Cas. ii. 4, 5; ii. 5, 19; Trin. 118, 270; Cic., Cœl. xii. 28. **conpulerit**; same meaning as in 646, but the construction is here different.

1082. **eum** *sc.* Mnes. **conuenit**; *perf.* **ingenio**; see *n.* *v.* 12.

1083. **Quiquomque ubique**; *indef. relat.* and *indef. adv.* combined; with this and two following *vv.* *cp.* Ter., Heaut. v. 1, &c.; and Hor., Sat. i. 2, 60; Cic., Verres (2); iv. 4, 7; Agr. ii. 21, 57; Div. ii. 44, 93; Balb. xxii. 51; Caes., Bell. Civ. ii. 20; Virg., Aen. i. 601; with this and foll. *v.* *cp.* Pers. v. 2, 1-2. In these references, except the last, the *indef. relat.* does not occur, but the *defin. relat.* has the meaning of the *indef.* **posthac**; *cp.* Ter., Eun. v. 2, 59; Hor. Sat. i. 1, 21; ii. 3, 297.

1084. **Stulti**; without wisdom, who speak and act foolishly and imprudently. **stolidi**; see *n.* *v.* 940; without reasonableness, "dull and senseless"; used with *indocti*, Hor., Ep. ii. 1, 184. **fatui**; "without judgment"; *cp.* Cic., Dei. vii. 21. **fungi**; "blockheads"; see *n.* *v.* 280. **bardi** *sc.* *βραδύς*; "dull-witted"; *cp.* Epid. iii. 3, 40, where it is joined with *stolidum*; *bardum barbarum* (Caecilium), Pers. ii. 1, 2, where it is used with *rustica*; Cic., Fat. v. 10, where it is joined with *stupidum*. **blenni** *sc.* *βλενωός*; "drivelling," "doltish." **buccones**; from *bucca*, "idiots," talkative fools.

1085. **antideo**; in *v.* 6 we have *anteit*, but see *n.* *v.* 540; *cp.* Cas. ii. 3, 9. The old editions have *anteo*. **moribus**; "ways," as in 541; Cist. ii. 1, 17. **indoctis**; ignorant, awkward, "absurd." This and two preced. *vv.* may be translated, "I singly by far surpass in foolishness and absurd conduct all the fools, simpletons, oafs, block-heads, dolt, drivellers and idiots that have ever existed or shall hereafter exist."

1086. **Perii**; see *n.* *v.* 278. **hocine . aetatis**; see *n.* *v.* 10 and 340. **ludos**; *accus. pl.* **factum esse**; "made a fool of"; *cp.* *v.* 1097; Aul. 245; Amph. 567; Capt. 574; Epid. v. 2, 40; Men. ii. 3, 59; Mere. ii. 1, 1; Pers. v. 2, 23; Pseud. 1167; Rud. ii. 5, 13; Ter., Phorm. v. 8, 52. **bis** *sc.* having been twice swindled out of two hundred Philips. **indigne**; unbecomingly, "disgracefully," shamefully; see *n.* *v.* 467.

1087. **Magis quam . . tam magis**; see *n.* *v.* 1072. **uror**; am annoyed, "incensed," tormented; as in Ter., Eun. ii. 2, 43; iii. 1, 48. **turbauit**; see *n.* *v.* 1072; *cp.* Cas. v. 2, 6.

1088. **Perditus sum**; hardly different from *Perii*, 1086, or *Interii*, 831 and next *v.* The force of these words may be given in this order, "*Perii*," "*Interii*," "*Perditus sum*." **eradicatus sum**; the first being the weakest and the last the strongest; for

last cp. Pers. v. 2, 42; Ter., And. iv. 4, 22; Heaut. iii. 3, 28. **exemplis**; see n. v. 502. **exemplis**; "modis," v. 487, and "moribus," 1085, seem to have much the same meaning. **crucior**; all but the same as "sese cruciat," v. 490; Cas. ii. 8, 9; Ter., Heaut. i. 29; cp. Ter., Heaut. iv. 2, 6.

1089. **consectantur**; pursue, attend, "harass"; cp. Ter., Eun. ii. 1, 18. **exitiis**; every mode of death; see vv. 939, 982, 1050. **interii**; see n. v. 831.

1090. **laceravit**; "has rent me in pieces"; cp. Ter., Ad. iii. 2, 17; Hec. i. 1, 8. **spoliauit**; see v. 964.

1091. **scelus**; "the scoundrel"; cp. v. 1176; Miles 827, 840, 1434; Pers. ii. 2, 35; iv. 4, 115; Pseud. 1302; Rud. ii. 6, 22; Ter., And. ii. 1, 17; iii. 5, 1; v. 2, 3; Eun. iv. 3, 3; Heaut. v. 1, 14; for terms of abuse see Pers. iii. 3, &c. **usque**; as in vv. 245, 578. **adtondit**; see v. 239. **dolis doctis**; see n. v. 691, and cp. Miles 248. **indoctum**; awkward, "simple"; nearly the same as in 1085; notice the alliteration in **doctis indoctum**.

1092. **Ita**; referring to the infin. clause that follows. **ille** sc. Chrysalus. **uxorem**; see vv. 912, 956.

1093. **eam sibi hunc annum conductam**; "that she had been hired to (or by) him for this year"; cp. Ter., Ad. ii. 2, 17.

1094. **Relicuum**; this form, found in B and adopted by Fleck., Goetz, Uss. and Wagner, has been put in the text. **Relicuum . . . factum (esse)**, for **relictum esse**; cp. Cic., Fam. iii. 13; Verres (2); iii. 44, 104; iii. 55, 127; v. 34, 89. It appears from this v. that the "Relicuum" was a "debitum" to be paid by the sister owing to her refusal to fulfil her engagement with the soldier. The sum calculated by the soldier is two hundred Philipps, which is the amount always mentioned; but the sister extorts a second two hundred, pretending that it is for the same purpose, the payment of the soldier. This, however, must have been known to the young man to be false, and he seems desirous of paying it merely for the purpose of getting rid of her.

1095. **promissem**; he not being entitled to it, as the sister was not his wife, but a *meretrix*. **peracescit**; "which is provoking or exasperating to me."

1096. **quod percrucior**; "by which I am tormented," **quod** here being a conj. or an accus.; it is nom. in preced. v. **hoc aetatis**; see n. v. 10, and vv. 340, 1086; Trin. 787. **ludificari**; pass.; see n. v. 644.

1097. **Immo**; see n. v. 144. **edepol**; see n. vv. 35, 157. **sic**; see n. v. 1001. **ludos factum**; stronger than *ludificari* preced. v.; see n. v. 1086.

1098. **Cano capite**; "with my grey head"; cp. v. 1210; Cas. iii. 1, 4; Merc. ii. 2, 34. **emunctum**; "cheated"; see n. v. 698, and cp. Cic., Lael. xxvi. 99.

1099. **Perii**; see n. v. 278. **hoc**; abl.; *modo* may be supplied, almost the same as *sic*, 1097. **nauci facere**; "to set the value of a nutshell on me"; to be taken with the neg.; cp. Most. v. 1, 1-2; True. ii. 7, 61; Cic., Div. i. 58, 132. **alibi**; in any other way, as in Liv. vii. 41; Ter., And. ii. 5, 9; Heaut. ii. 3, 38; Hec. iii. 1, 14.

1100. **perdidderim**; see n. v. 1038. **minus aegre habeam**; I would have less grief, "be less annoyed." **damno**; see n. v. 64 and 357. **ducam**; in this sense in Amph. 489; Ter., Ad. Prol. 5; i. 2, 25; Heaut. iv. 7, 8.

1102. **Hic quidem pater**; with *est* omitted; see n. vv. 345, 392. **Euge**; see

n. v. 987. **socium**; "partner"; ep. Ter., Heaut. iii. 1, 9. **aerumnæ**; for meaning of word see Cic., Tusc. iv. 8, 18; Fin. ii. 35, 118; v. 32, 95; Quint. viii. 3, 26; Ter., And. iv. 1, 31; Hec. iii. 1, 8; v. 4, 36; Phorm. ii. 1, 12. **mei mali**; "of my misfortune."

1103. **Et tu**; see on "Uale," n. v. 606. **unde agis?** sc. "unde te agis"? "whence are you coming"? used here somewhat like *age* and *agite*, so often met with; ep. Pers. ii. 2, 34; iv. 3, 13; Trin. 1078; Ter., And. iv. 2, 25; Virg., Aen. vi. 337; viii. 465; ix. 696. **infortunatus**; ep. next v.; Cic., Att. ii. 24, 4; Ter., Eum. ii. 3, 7.

1104. **At**; n. v. 6. **pol**; see n. v. 35. **ibi . . ubi**; "in that position in which," &c., and are suggested by *unde . Unde*, preced. v. **infortunatum**; as in preced. v.

1105. **aetate**; *pari* to be supplied. **utimur**; "enjoy."

1106. **Quid tibist?** what have you? "what is the matter with you"? ep. Cas. iii. 5, 12. **Pol**; see n. v. 35. **par idem est**; R. and Fleck. have here *aeque* with *par* omitted, and Uss. *cordi*: W., Goetz and the old editions follow the MSS.; the position of the two old men is so much alike that a strong expression is required here, as is shown by the use of *Pol*, each of them has a son entangled with a *meretrix*. Phil. has already repeated in 1104 the very words, strengthened by an oath, of the previous speaker, and here the other repeats **par**, emphasised by **Pol**, which the former has already used in 1104. **idem**, is here the subject and **par est** the predicate; the line may be translated, "Upon my faith, the same thing is quite on a par in my position as in yours." The two words here have almost, if not altogether, the same meaning.

1107. **Num quid nam**; as in Uss. and some of the old editions; one word in W. R., Fleck. and Goetz. **aegritudo**; as in 490: ep. Cic., Tusc. iii. 10-11; also in Naevius; Ter., Hec. ii. 1, 26; And. v. 5, 5; Merc., Prol. 19; ii. 3, 24; v. 2, 29.

1108. **Admodum**; see n. v. 833. **Idem**; repeated from 1106 of other speaker. **morbus** sc. **aegritudo**; affliction, sorrow; ep. Truc. ii. 5, 19; Ter., Hec. iii. 3, 6; Eun. ii. 1, 19. **pectorest**; see n. v. 652.

1109. **At**; n. v. 6. **mihi**; to go with **perdidit filium** (next v.) sc. "for me" or "to me," and brought forward as standing for the speaker and the person most concerned in the affair, and placed in juxtaposition with Chrysalus, the other person concerned; trans., "Well, but Chrysalus, the very fine fellow, has ruined a son for me, myself, and all that's mine."

1110. **Perdidit**; see n. v. 1038.

1111. **Quid . . . nam** sc. *Quidnam*: "Why are you vexed, pray, because of your son"? **obsecro**; see n. v. 99. **aegrest?** ep. Amph. 903; Capt. 129, 695; Curc. 169; Cas. ii. 2, 8, 10, 11; ii. 6, 69; ii. 7, 6; Men. iv. 2, 68; Merc. ii. 3, 34; Ter., Hec. ii. 1, 30; iii. 5, 65; Ad. i. 2, 57; Phorm. i. 3, 10.

1112. **perit**; see n. v. 278. **atque**; all the editors have here *aeque* with *atque* omitted; some of the old editions have retained both. **amicas habent**; much the same as *habui scortum* v. 1077.

1113. **Qui**; see n. v. 51. **Ei** sc. *hei*; ep. v. 1174; Cas. iii. 3, 11; iii. 5, 42; iv. 4, 29; Men. ii. 2, 29; Most. iv. 4, 36; Pers. v. 2, 70-1. **disperii**; "I am entirely ruined"; ep. Aul. 235; Most. ii. 1, 28; iv. 4, 36; Trin. 1089; Pers. v. 2, 76; Ter., Ad. iii. 3, 1; Heaut. ii. 4, 24; v. 2, 17.

1114. **dubitamus**; to "hesitate"; in this sense with infin. in Cic., Caes., Virg., Nepos and Ovid. **pultare**; by all editors, and without an object as in 579-80. **euocare**; literally, to "call out"; Ter., And. iii. 3, 47; Hec. v. 1, 7; Eun. ii. 2, 52; Phorm. v. 8, 89. **foras**; see n. v. 93.

1115. **Haud moror**; I don't care, you may; "I don't object." **Heus**; see n. v. 324. **sis, si vis**; see n. v. 135. **actutum**; as in 781, 794, 1206; Cas. ii. 4, 16; iv. 2, 6. **aperiri fores**; as in 793, and for latter see n. v. 587.

1117. **nomine nominat**; last, as in 411; all editors except W. have omitted *nomine*, but this is owing to the metre, no objection can be made against the Latin or the sense; *nomine* is very fittingly used here with the verb, for having the same sound it emphasises the latter, and Bacchis is excited. *Quis meum nominans nomen exciet?* Frag. of old Tragedy cited by Censorinus; cp. Ter., Phorm. v. 1, 12.

1118. **pultat aedes**; knocks at the house sc. the door; this same form of expression is implied in v. 579. Some of the old editions have *foris*. **Quid hoc est negotii?** What trouble is this? "What's the matter here"? just as in 412 after *nominat* in preced. v.; see Cas. iii. 5, 35; iv. 4, 33.

1119. **Nam . quis sc. quisnam**; as in 1111; Cas. iii. 5, 10; iv. 3, 10. **amabo**; see n. v. 42. **has huc**; notice the accumulation of demonstratives here and *hic . hoc* preced. v.; see n. 903; Ter., Eun. v. 8, 17. **oues**; always fem.; Riley, in note to his translation of this passage, forgetting that a goat's fleece is not so valuable as that of a sheep, says that goats would have been a more appropriate name; cp. vv. 1120, 1139, 1140, 1141; Merc. iii. 1, 26. She calls the old men sheep; Chrysalus has already applied *arietem Phrixi* to Nicobulus (v. 239) because he intends to despoil him of his golden fleece, and uses *tondebo*, and the old man himself (v. 1091) says the slave has shorn him of his gold; in Aristoph., Nubes 1203, Strepsiades calls the Athenians *πρόβατα*, because they allow themselves to be fleeced by the sophists. Uss. gives this v. in his notes on this passage. The sister also (v. 1123) applies *Adtonsae* to the old men or the sheep, and *detonsa* (1126); they are called sheep either from their tameness in submitting to be fleeced or from their white hair, or from being old, dull and senseless, perhaps from all three; cp. Merc. iii. 1, 26; Ter., Ad. iv. 1, 18. **adegit**; cp. Caes., Bell. Gall. vii. 17; Ter., Ad. i. 2, 31.

1120. **Ouis**; as in preced. v. **pessumae**; "the most wanton sisters"; cp. Cas. iii. 5, 26; iv. 2, 14.

1121. **Dormit**; is asleep or careless, as in Cic., Fam. iii. 30; Ter., Heaut. iv. 4, 8; Phorm. v. 9, 18. **haec**; for *hae*; often found; cp. Aul. 378, 524; Most. i. 3, 9; Ter., Eun. iii. 5, 34; And. ii. 1, 28; ii. 6, 7; iv. 1, 32; Heaut. iv. 7, 10. **sic**; see n. v. 1001; expunged by W., Uss. and Goetz. **a pecu palitantes**; "straggling from the flock." **pecu**; not often used; cp. v. 1136; Truc. v. 64; Rud. iv. 3, 7; Merc. iii. 1, 11. **palitantes**; only here; all editors and some of the old editions have this form.

1122. **At pol**; as in v. 1104. **nitent**; "they are sleek"; they have been shorn of their wool. **haud sordidae videntur ambae**; "they seem both of them not at all dirty."

1123. **Adtonsae hae quidem ambae usque sunt**; "shorn they indeed both have thoroughly been"; the reason why they look sleek and clean. **Adtonsae**; see n. v. 239; as in 1091. **hae**; retained only by W., Goetz and some of the old editors. **usque**; strengthens the force of verb; see n. v. 578. **Ut**; see n. v. 128.

1124. **Deridere**; see n. v. 1006; Ter., Heaut. iv. 1, 42; Ad. v. 3, 66; Eun. v. 2, 21. **Sine**; see n. v. 21. **suo . arbitrato**; n. v. 871. **usque**; see n. v. 578.

1125. **Rerine** sc. *Rerisne*. **ter in anno**; "three times in a year." **tonsitari** ? does not appear to be often used.

1126. **Pol**; see n. v. 35. **detonsa**; as applied to the old man; see n. v. 1119. **certost**; see n. v. 251.

1127. **Uetulae sunt nimis ambae**; "they are both too oldish"; ep. Cas. iii. 2, 5; Merc. iii. 1, 27. **nimis**, of Uss., appears to be the only emend. of the MSS. that can be accepted. The editors are far from being agreed about the reading here. W. has *thymianae* of Salmasius; R., Fleck. and Goetz *minae*; and some of the old editions *thymianae* of Alciatus and Z. whatever that may mean; Lamb. read *thymiana*. **At bonas fuisse credo**; "Yes, but they have been good muttoms, I believe." **At**; see n. v. 6.

1128. **Uiden** sc. *Uidesne*. **limulis** sc. *limis oculis*; "with sidelong glances," or "with sheep's eyes"; ep. Miles 1217; Ter., Eun. iii. 5, 53; Hor., Sat. ii. 5, 53; Ovid, Amor. iii. 1, 33. **obsecro**; see n. v. 99. **ut**; for mood of verb see n. v. 9. **intuentur**; R., Fleck. and Goetz have *contuentur* of Bothe; but ep. Capt. 552; Truc. ii. 7, 48; Rud. ii. 4, 28; Ter., Heaut. ii. 4, 23.

1129. **Ecastor**; see n. v. 84. **sine omni** sc. *ulla* . **malitia**; the same phrase occurs Trin. 338; see n. v. 52, and ep. Trin. 621. The sister means that they are harmless looking creatures. **esse**; impers., with *id* to be supplied for subject, referring to *intuentur* preced. v.

1130. **Merito**; ep. Poen. iv. 2, 106; Cas. ii. 2, 12.

1131. **Cogantur**; rather stronger than *adejit*, v. 1119; ep. Virg., Bucol. iii. 20, 98; vi. 85; Ter., Heaut. iv. 2, 2. **intro**; see n. v. 103.

1132. **lacte**; see n. v. 32. **lanam**; Strabax, in Truc. v. 55, promises Phronesium presents, "oves et lanam"; ep. Ter., And. 48; Heaut. ii. 3, 37. **nec lacte nec lanam**; for they are *Uetulae*, v. 1127, and they have been shorn, *altera iam bis*, v. 1126. **sic sine adstent**; ep. As. 457; "let them stand squinting at us as they are." **sic**; see n. v. 1001. **sine**; see n. v. 21. **adstent**; stand or stop; ep. vv. 448, 810; Cas. iii. 6, 14; Trin. 85; Virg., Aen. ii. 303. The alliteration in this v. is apparent; **nec la-cte, nec la-nam, ul-lam, si-c, si-ne**.

1133. **Exsoluere** sc. *tantum pretium*; "they have paid as much as they were worth"; ep. Cic., Att. xvi. 6, 3; Gruter and others write here *evoluere* from *exolesco*, which makes nothing but nonsense. **fructus** sc. *lana* sc. *aurum*; ep. Ter., Eun. iii. 1, 60; Phorm. ii. 2, 18; iv. 3, 75; v. 9, 24.

1134. **decidit**; ep. Cic., Sen. xix. 71; Ter., Phorm. iv. 4, 26. For **palantes . . grassentur** here ep. Lucret. ii. 10; Liv. v. 44; Sall., Jug. 18.

1135. **Solae liberae**; taken for a gloss by Herm., R., Fleck., Uss. and Goetz; W. expunges the words, but they are found in the MSS. and old editions; they give good sense, "unattended," "free"; because they are old and fleeceless, no one has charge of them, they may range about where they please; the objection is chiefly to the metre. **Quin**; see n. v. 309. **aetate** sc. *senectute*; see n. v. 10. **mutas**; "dumb," of animals, as in Hor., Sat. ii. 3, 219; ep. Ter., And. iii. 1, 5; Heaut. iv. 4, 26; Eun. iii. 1, 27.

1136. **Ne balant quidem**; "they do not even bleat." **pecu**; see n. v. 1121.
 1137. **Stultae**; "silly." **malae**; as in Hor., Sat. ii. 4, 42; lean, not in good condition, not well fed.

1138. **intro**; see n. v. 103. **Ilico**; see n. v. 7.

1139. **oues**; see n. v. 1119. **uolunt**; "want." For **hae oves** see v. 138.

1140. **Prodigium hoc quidemst**; "this is indeed a miracle." **humana uoce**; "with the voice of men." **appellant**; speaking to, "addressing." **oues**; see n. v. 1119.

1141. **oues**; as in 1119. **malam rem magnam, quam debent, dabunt**; "will inflict on you the great injury which they owe you." **malam rem magnam dabunt**; again 1172; the idea in first three words is expressed again by *malum*, v. 1143; and *malum magnum* (Cas. ii. 6, 30; ii. 8, 69; iii. 6, 16; Pers. v. 2, 40) has same meaning as here; also in v. 995 and the passages noted there, but *malum* has not the same meaning there as **malam rem** here and *malum* 1143. **debent, dabunt**; alliteration; see Merc. iii. 4, 58.

1142. **te condono** *sc. rem*; "I forgive it to you"; for this construction with accus. of person cp. Pers. v. 2, 40; Rud. iv. 4, 26; v. 3, 12; Ter., Eun. Prol. 17; Phorm. v. 8, 54; Virg., Bucol. v. 85; *Id aurum me condonat litteris* (Afranius). **tibi habe**; "keep it to yourself"; cp. Cas. iii. 3, 27; iii. 6, 38. **abs te**; see n. v. 31.

1143. **quapropter**; as in Most. ii. 2, 52; iii. 2, 141; Truc. ii. 4, 40; Ter., And. iv. 2, 32. I incline, however, to the belief that *quam propter* ought to be read here as in v. 1028. **malum**; "injury"; same meaning as in 500; not exactly the same as in 379; cp. Cas. ii. 8, 53; iii. 3, 13; iv. 4, 6. **minitami** *P* as in 150, 781; cp. Ter., Hec. iii. 4, 13; iv. 4, 96; Phorm. v. 6, 11.

1144. **nostros agnos**; just as the two old men have accepted *oues*, the name given them by the sisters, so they call their sons "nostros agnos." **conclusos**; see n. v. 1027, and cp. Curc. 450; Cas. 44; Ter., And. ii. 3, 12; Phorm. v. 1, 17; Ad. iv. 2, 13; Eun. iv. 3, 25; Virg., Bucol. vii. 15.

1145. **praeter**; "besides"; cp. Caes., Bell. Gall. i. 43. **meus**; notice the prominence given to this pronoun *sc. ironice*. **istic**; repeated from the previous speaker. **est istic clam**; is in secret there, "is concealed there," *sc. he does not bark to give notice of his presence*; for last cp. Miles 882; Poen. iii. 3, 49; Trin. 142; Ter., Ad. i. 1, 46. **mordax canis**; "my biting dog," he says, *sc. the dog that bit me* *sc. Chrysalus*. **canis**; applied to persons; also in Trin. 169, 172. **mordax**; said of a *ianua*, Truc. ii. 4, 1. The slave has not returned since delivering the plunder of two hundred Philips to the *quaestor* (1071).

1146. **producuntur**; "brought forth." **emittuntur**; "let out." **foras**; see n. v. 93. From this v. it would appear that the two young men and the slave were still—though the money is supposed to have been paid—kept at the house of the sisters; but it may be assumed that they were not unwilling prisoners, for though the impression is left on the mind of the old man from the letter of the son that the latter is detained by force, there is no reason to suppose this would be the case after the money was paid; this, however, is the opportunity the poet avails himself of, of getting the old men themselves, when going to fetch their sons, entangled with the sisters.

1147. **Arietes**; old Nic. has been called a ram already by the slave (v. 238), but in a different sense. **truces**; "fierce." **iam in uos incurسابimus**; "we will just now make a charge on you." **iam**; see n. v. 45.

1148. **est quod te uolo secreto**; "there is something I wish to say to you in private," or "there is something for which I want you in private." **quod**, is generally taken in a phrase of this sort as an accens., but the fact is, that often it is neither exactly a relative nor a conj., but a mixture of both, a peculiarity that does not belong exclusively to Plautus, it is found in nearly all writers. **uolo**; same meaning as in 1139; Cas. ii. 6, 1; not the same as in 605, although the accens. of the person is often found with the phrase used there also. **secreto**; ep. v. 1153; Cic., Fam. vii. 25. **Eho**; see n. v. 197. **amabo**; see n. v. 42. **illaec**, of Bothe, adopted by all editors except Goetz.

1149. **Senem illum tibi dedo ulteriorem**; "that old man who is farthest off I give over to you." **lepide**; see n. v. 66. **lenitum reddas**; "for you to smoothe him down"; for construction ep. As. 121; Capt. 344; Ter., Ad. v. 3, 63; also with simple verb Cas. ii. 8, 3.

1150. **Ad hunc . adgrediar** sc. Nic.; hardly different from *adire ad*, v. 769. **intro**; see n. v. 103.

1151. **pensum**; "task," as in Cic., de Orat. iii. 30, 119; in Merc. ii. 3, 62 the meaning is different. **lepide**; see n. v. 66. **adcurabo**; "shall manage"; also in 551; Cas. ii. 6, 69; iii. 3, 25; Ter., Hec. v. 1, 12. **odiosumst**; "hateful"; not quite the same as in 134; ep. Ter., Hec. iii. 4, 10. **mortem** sc. *senem quasi mortuum*.

1152. **Facito ut facias**; "see that you do so," referring to *adcurabo*, preced. v. **Taceas**; see n. v. 986. **tuum** sc. *pensum*. **ego quod dixi haud mutabo**; "I shall not fail in what I have said."

1153. **Quid illaec . in consilio . . consultant ?** almost the same as in 38. **secreto**; see n. v. 1148.

1154. **Quid ais tu ?** see n. v. 76. Nic. has already asked two questions (1148 and 1153) about the sisters, and this is the reply of Phil., another question, for he does not appear to understand him. **homo**; "my good man," or "my good fellow." Nic. expects something more, and he puts another question. **Quid me uis ?** see n. v. 605, but hardly the same; ep. Cas. ii. 1, 3. **Pudet dicere me tibi quiddam**; "I am ashamed to tell you something."

1155. **Sed**; taking no notice of the interruption of Nic. **amico homini tibi**; "to you, a friend"; see v. 383. **credere**; see n. v. 1058. **certumst**; see n. v. 379.

1156. **Nihil sum**; see n. v. 89. **Istuc**; see n. v. 73. **iam pridem**; ep. Miles 695; Cic., Att. ii. 5; Virg., Geor. i. 503. **qui**; see n. v. 51. **nihili**; as preced.

1157. **Tactus sum uehementer uisco**; "I have been terribly touched by the birdlime" sc. the charms of the sisters; see v. 48, and ep. Ter., Hec. iii. 5, 38; Eun. v. 8, 39; Ad. iv. 5, 48. **Tactus sum**, nearly=*Captus sum*; ep. Pseud. 1310. **Cor**; as in 402; with this ep. v. 248. **stimulo**; a goad used for driving cattle; ep. As. 415; Aul. 45, 48; Cure. 131; Cas. ii. 8, 11; Most. 54; Men. v. 5, 48; Miles 511; Pers. v. 2, 17; Pseud. 1210; Ter., Phorm. i. 2, 28. *Stimulore cor meum* (Attius, Pelopidae). **foditur**; see Cure. 131; Men. v. 5, 48 above; Ter., Hec. iii. 5, 17.

1158. **Pol**; see n. v. 35. **multo**; see n. v. 6. **fodi**; to be supplied after *cox*.

1159. **istuc**; see n. v. 73. **prope**; as in Ter., Heaut. i. 46; Cic., Fam. viii. 14.

1160. **Uerum**; see n. v. 6. **audire . ex te studeo**; cp. Cic., Rep. i. 11, 17. **malast mulier**; "she is (not) a bad woman" sc. vicious, wanton, or bad in a moral sense, but perhaps here **mala** has the double meaning sc. bad both in character and appearance; cp. Merc. iv. 4, 16; see n. v. 1171, and cp. Pers. ii. 2, 38; Truc. i. 2, 35, 36, 38; Merc. ii. 3, 56.

1161. **Pol**; n. v. 35. **uero**; here the adv. **mala**; as in preced. v. **nihili**; see n. v. 89, and cp. Ter., Ad. iii. 4, 6. **Quid multa**? sc. *uerba faciam or dicam*; just as in Cic.; cp. Off. iii. 14, 59, and expressed in Truc. ii. 4, 54. **amo . amas**? as in 473; Cas. iv. 2, 16; iv. 3, 6. **Ναὶ γὰρ**; by all the later editors; the old editions have *necas*. Greek words are often found in Plautus; cp. Capt. 874-7; Cas. iii. 6, 15-17; Most. iv. 3, 34; Pseud. 413, and 483-4 as here, also 488, 712; Pers. i. 3, 79; Poen. i. 9; Rud. ii. 3, 33; Trin. 187, 419, 1025; Truc. ii. 7, 8; v. 36; Epid. v. 2, 13. The meaning may be given by, "in truth! indeed!"

1162. **homo putide**; "disgusting fellow"; cp. Hor., Epod. viii. 1. **amator**; see n. v. 1038. **istac . aetate**; see n. v. 10. **audes**? "dare, venture, attempt"; cp. As. 473; Capt. 656; Men. i. 2, 40; iv. 3, 23; v. 7, 14; Pseud. 78, 1317; Truc. ii. 4, 74. **Qui non**? see n. v. 51.

1163. **flagitiumst**; see n. v. 95. **Quid opus uerbist**? as in 480, 483.

1164. **amant**; as in 473, 1161, 1194; Cas. ii. 8, 36; iii. 6, 10. **sapienter faciunt**; as in 292, 334.

1165. **eccas**; see n. v. 973. **probri**; see n. v. 375. **perlecebrae**; "allurers"; cp. As. 132; in v. 939 we have *calcebrae*, and *illicebra* is quite a common word. **persuastrices**; only here, "enticers"; a word of the same formation as "praestigiator" in Aul. 622, and Truc. i. 2, 38; "praestigiatrix," Amph. 775; notice the repetition of *pr . per . per*.

1166. **Etiam**; see n. v. 125. **redditis**; "restore"; not exactly as in 1149.

1167. **Experior**; "am I to try (or use) greater force with you"? "Am I to contend with you with greater force"? nearly the same as in Cist. ii. 1, 18. W. thinks **Experior tecum uim maiorem**, spurious; no one, "nisi qui homo naris obesae," he says, will easily deny that the words ought to be expunged; they are retained by all the later editors. **Abine** sc. **Abisne**? "Won't you"? **An ego**? (preced. v.) "or am I"?

1168. **Non homo tu quidem es**; "you have surely not the feelings of a man." **istoc**; see n. v. 73. **istoc pacto** sc. *ista ratione* or *isto modo*; as in vv. 476, 557; Aul. 74; Most. v. 2, 29; Hor., Epis. i. 6, 10. **lepidam**; "pretty"; see n. v. 79. **inlepide**; rudely, "roughly." . . *acarum, inlepidum* (Caecilius); Hor. has the word, but in a different sense, in Epis. ii. 1, 77. **appelles**; as in 1140; cp. Cic., Agr. ii. 24, 63; Manil. v. 11.

1169. **quantumst** sc. *omnium in terra*; cp. Aul. 778; Capt. 829; Epid. ii. 2, 31; Merc. iii. 4, 78; Pseud. 37; Rud. iii. 4, 1; Ter., Heaut. iv. 6, 6; Phorm. v. 6, 13. **sine**; see n. v. 21. **exorariet**; cp. v. 1177; Trin. 325; also Most. v. 2, 53; Cas. ii. 3, 53; see n. v. 686, and n. v. 868. **abs te**; see n. v. 31.

1170. **istuc**; see n. v. 73. **delictum**; indiscretion, "error"; cp. Ter., Ad. iv. 5, 48. **desistas**; followed by infin., as in Cic., Att. ix. 10; Ter., Hec. i. 2, 30. **tanto opere**; "so much," as in Cas. ii. 6, 18; iii. 2, 2; Cic., Orat. xlv. 151.

1171. **bella**; "good-looking," "pretty," as in vv. 721, 833; Cas. 20; the use of

this word by the same speaker eight or nine lines after he has said "Pol nero ista mala," &c. (v. 1161), precludes the notion of *mala* there being applied to the looks or appearance of the sister, who is there spoken of; here, of course, he is talking of Bacchis, but the poet is preparing old Nic., who has not yet said anything against the looks of the sisters, and who seems to be on the point of succumbing to the blandishments of Bacchis, for the *denouement*—the capture of the two old sheep who had gone to bring away their lambs, and the watch-dog. Another point to be considered is, that *malus* nearly always refers to the nature or character of a thing or person, and includes all and more than all the different applications of our own adj. "bad," whereas *bella* is very generally used with reference to appearance or looks.

1172. *Malum tibi magnum dabo*; see n. v. 1141. *iam*; see n. v. 45.

1173. *Non metuo, ne quid mihi doleat, quod ferias*; "I am not afraid that any blow which you strike will hurt me." *Ut*; see n. v. 128. *blandiloquast!* only here; we have "blandiloquentulus," said of "amor" (Trin. 239) in nearly the same sense as here sc. fawning, flattering, "fair of speech." This word and preced. *Ut* are given to Phil. by W.

1174. *Ei*; see n. v. 1113; this and two following words are assigned to Bacchis by Acid., W. and Uss., but if this be correct she is made to contradict her own words, *Non metuo*, preced. v. *Hic magis tranquillust*; "this one is calmer"; see v. 761, and cp. Truc. iv. 3, 2; given to Bacchis by R., Fleck. and Goetz.

1175. *intro*; see n. v. 103. *concastigato*; see n. v. 494.

1176. *Abin* sc. *Abisne*. *scelus*; rarely applied to a woman; the old man addresses her as if she were a scoundrel of a slave; see n. v. 1091, and cp. Pers. ii. 2, 26; Pseud. 360, &c.; Merc. iii. 3, 6. *Sine*; see n. v. 21. *mea pietas* sc. the object of my affection, my darling, "my love." *te exorem*; "prevail upon," as in 686. *Exores tu me?* "you prevail upon me"? *tu me*; emphasised.

1177. All editors give the first part of this v. to the sister; the MSS. have Ba. and the old editions B., evidently making no distinction to show which of the sisters is the speaker. *ab hoc . exorabo*; see n. v. 1169. *Immo*; see n. v. 144. *intro*; see n. v. 103. *abducas*; not quite the same as in 1027 and passages noted there, where force seems to have been required, as in Most. iii. 2, 7.

1178. *Lepidum te*; "What a dear you are"; see n. v. 79. *scin se scisne. quo pacto* sc. *qua ratione*: in 1168 the meaning appears to be *isto modo*; see n. there. *intro abducas?* as in preced. v. *Mecum ut sis*; cp. Truc. v. 66; Cas. ii. 8, 15.

1179. *nequam*; see n. v. 574.

1180. *uerum*; see n. v. 6. *te* sc. abl. *Ita sum*; "so I am, that is my way"; cp. Amph. 571, 598; Ter., And. v. 4, 16; Phorm. iii. 2, 42.

1181. *intro*; see n. v. 103. *ubi tibi sit lepide*; as in 81. *sit*; nearly the same as *erit*, or subj. may be due to anteced. of *ubi* being indefinite from the point of view of the old man. *uictibus*; abl. *unguentis*; cp. As. 796; Cas. ii. 3, 10, 20, 27.

1182. *nihil*; almost the same meaning as in the construction noted v. 1032; but cp. As. 924; Most. v. 2, 53; Miles 710, 1007, 1432; Stich. 497. *me nihil paenitet*; "it matters not at all to me"; cp. Aul. 126; Miles 740; Rud. ii. 7, 20; Truc. ii. 4, 80; ii. 6, 52; Trin. 320; Stich. 551; Ter., Eun. v. 6, 12; Heaut. i. 20. Some of these illustrate construction; there are, however, none with *paenitet* followed by *ut*; but

see also Caes., Bell. Civ. ii. 32; Cic., Off. i. 1, 2; Att. i. 20, 3; xii. 28, 2. **ut**; see n. v. 128. **acceptus**; see n. v. 1070. **sim acceptus**; pres. perf.; "am entertained."

1183. **Philippis**; abl.; see n. v. 217, 227; see also vv. 929, 969, 1046. **circumdixerunt**; see n. v. 308.

1184. **ut**; "indignantis" or concessive; the former a form of the construction noted v. 194; cp. Hor., Epist. i. 18, 16; the latter sc. "fac ut," supposing that; cp. As. 272; Men. i. 3, 34; Cic., Att. ii. 15; Fam. i. 9, 13. Either classification will bring out the right meaning; I would prefer the former. **excruciem**; this verb is found in Epid. iii. 3, 8; Cas. ii. 3, 11; Miles 1068, 1280; Pers. i. 34; Rud. ii. 3, 57; Trin. 287; Poen. v. 5, 23; Ter., Phorm. i. 4, 10; Eun. v. 3, 11; Cic., Manil. v. 11; the slave has told us (vv. 358-9) that the old man will change his name and make him Crucisalus from Chrysalus; see also his threat vv. 775-6.

1185. **Alterum tantum auri**; another (or second) sum of money so large, or "such another sum of money." **meream**; "would deserve"; the conditional here is in favour of the explanation of use of *ut* mentioned in n. preced. v., for this is the verb of the apodosis answering to that of the protasis introduced by *ut*; any other explanation would render an account of the mood here difficult.

1186. **Quid . si**; see n. v. 77; here we have the indic. as in v. 33 and Men. v. 2, 91; the question is emphasised by **tandem . dimidium auri redditur?** again v. 1190. Whatever excuse they might be able to give for cheating the old man out of the first two hundred Philips, they can make no defence with regard to the second; hence Bacchis tries to make him believe, in order that she may entice him into the house, that she considers the extortion of the second two hundred open robbery. **intro**; see n. v. 103.

1187. **ut**; either concessive, as in the second explanation given in n. v. 1184, or of purpose, and depending on "isne hac mecum intro," preced. v., or on that phrase to be supplied after **Atque**. Fleck., Uss. and Goetz have here adopted the emend. of R., *i.e.*, *induces animum, haec* being inserted between **Atque** and **ut**, but this is merely conjectural and to fill up the v.; W. thinks the words are spurious. **delicta**; as in 1170. **ignoscas**; with accus.; cp. Amph. 253; Ter., Heaut. ii. 1, 6; iv. 1, 34.

1188. **Minume**; "by no means." **nolo**; "I won't." **nihil moror**; see n. v. 151. **sine sic**; "let me alone now"; cp. v. 1132. **sine**; see n. v. 21. **sic**; see n. v. 1001. **malo**; "I would prefer." **ambo**; Nic. speaks of both the young men in vv. 1112, 1114; here he evidently means Mnes. and Chrysalus, as *eis* preced. v.; last four words are evidently his answer to the words in preced. v. only.

1189. **Etiam**; Uss. puts an interrogative mark after this word, but as he holds that in questions it has nearly the force of *quoniam*, I cannot see why he refuses to join it here with an imper., for *quoniam* with an imper. hardly differs from *quoniam* in questions; W., R., Fleck. and Goetz punctuate as in the text. **homo nihili**; see n. v. 899. **boni**; I would prefer to take this adj. as a gen. depend. on **quod** or *id*, its antecedent, suppressed. **boni di**; is generally employed as an exclamation; either way gives the meaning with little or no difference; we have the gen. in Amph. 630; Ter., Phorm. iii. 2, 31. **caue**; see n. v. 905. **amissis** sc. "amiseris"; see n. v. 599.

1190. **Dimidium auri**; as in vv. 318, 1186. **potesque** sc. *potare*; as in v. 1077. **scortum adcumbas**; as in Men. iii. 2, 11; v. 9, 82, where *potare* precedes as here.

1191. **Egone . . . potem**; deliberative or dubitative conjunctive, as in 1193; "am I to," or "can I"? **conrumpatur**; see n. v. 1036.

1192. **Age iam**; as *Age nunc*, v. 850. **utut**; see n. v. 400. **dedecori**; cp. As. 564; Ter., Heaut. ii. 3, 93; also Stich. 72. **patiar**; as in 1172. **inducam animum**; see As. 825; Capt. 149; Ter., Ad. i. 43; And. iii. 3, 40; v. 1, 15; Hec. i. 2, 24; ii. 2, 22. Uss. gives this. v. to Phil., and writes *Ego* for *Age*, while R. and Fleck. put it after 1203; Goetz as in the text.

1193. **inspectem**? cp. v. 484; Poen. iii. 3, 69; Cic., Fam. i. 9, 53. **Immo**; see n. v. 144. **equidem**; n. v. 72. **pol**; n. v. 35.

1194. **amabo**; see n. v. 1164. **Caput prurit**: only here; said by one who does not know how to act, as he scratches his head; cp. Pers. i. 33; Amph. 291; Miles 397; Poen. v. 5, 36. The meaning may be here, perhaps, eagerness or desire. **perii**; see n. v. 278. **negito** = *nego*; Lucretius, and Sall., Jug. exi.

1195. This and two following vv. are given to Phil. by R. and Fleck. and some of the old editors; Fleck. and Goetz omit **uenit**. The last-named and W. give the verses to Bacchis. W. and Uss. retain **uenit in mentem**; with infin.; cp. Cic., Fam. iv. 10; xii. 1; the verb here must be present tense. **amabo**; see n. v. 42. **dum**; "as long as"; with subj. dep. on **uenit in mentem**; cp. Cas. ii. 8, 30; Ter., Ad. iv. 5, 47; Phorm. v. 9, 41. **tibi bene facias**; indulge or "enjoy yourself"; cp. As. 936.

1196. **Iam**; Uss. with Bothe and Goetz writes *Tam*, and says that "Iam sensu caret"; it has always sense in P. and more especially at beginning of v.; omitted by other editors except W. and some of the old editions. **pol**; see n. v. 35. **id**; referring to *dum uiuas*. **esse**; depend. on *uenit in mentem*. **perlonginquom**; agreeing with **id**.

1197. **si hoc . amiseris**; "if you let this slip." **hoc**; referring to "tibi bene facias," v. 1195. **post se. postea**. **in morte**; "after death"; cp. Capt. 735; Luer. iii. 880; Virg., Aen. vi. 371. **euenturum**; agreeing with **hoc. esse**; depend. on *uenit in mentem*, v. 1195. This and two preced. vv. may be translated, "Does it not occur to you, pray, if you were to enjoy yourself as long as you live, that now in troth this will not indeed be very long, and that if you let this present opportunity pass it will never return to you afterwards when you are dead"? With regard to *amabo* in v. 1195, Uss. mentions in his note that Seyffert holds that it cannot be addressed by one man to another, but in three instances at least in Plautus this is not so, *i.e.*, As. 700; Most. ii. 1, 38; ii. 2, 36. In any case this would not apply here.

1198. **Quid ago**? "What am I to do"? subj. might be expected here as in 1191, 1193, but indic. is frequently employed with same meaning; see Stich. 68; Cas. ii. 6, 6. **etiam**? see n. v. 125. **Lubet et metuo**; "I wish to do it, and I am afraid." **Quid metuis**? "What are you afraid of"? *metuere* is employed here just as in the dialogue between Pistoclerus and the sisters when striving to entice him into their house; see vv. 51-3, 63, 76, 90.

1199. **obnoxius**; submissive, obliged or under an obligation, and therefore expected to apologise; with this latter meaning frequently in Plautus and Ter.; cp. Capt. 216; Miles 746; Trin. 269, 1063-4; Ter., Hec. iii. 1, 22; also Virg., Geor. i. 396; ii. 439. The word is employed in first sense given here by Livy, and "obnoxiosus," Trin. 1038, seems to have that meaning. This would give good sense; he is unwilling to yield to the son, the slave and the sisters. If the idea of being under a compliment or bound to make amends to his son and the slave for his language and conduct towards them, after yielding to the blandishments of Bacchis, is admitted, the second meaning noted above must be adopted. And indeed in some cases there does not appear to be

much difference in the two meanings, for the one often includes the other. The idea of his being "exposed" to his son and the slave, as the word here has been translated, cannot, I think, be adopted, for in that sense it always governs a "thing" in the dat.; cp. *Tete esse huic noxae obnoxium* (Attius, Melanippa). *Mel meum*; as in v. 20; see n. . . *non sine non uis, mel meum* (Afranius). *amabo*; see n. v. 42. *istaec fiunt*; "such things as these happen" sc. young men being involved in trouble and extricated at their fathers' expense. I regret that I cannot agree here with the argument of Uss. in favour of *fiunt*. No editor has *fiant*.

1200. *Tuust*; as in 1040. *unde illum censes sumere, nisi quod . . . ?* "whence do you think he takes anything unless what you yourself have given him"? or, "whence do you think he is to take anything unless what you yourself shall give him"?

1201. *Hanc ueniam illis*; "pardon for them in this matter." *sine te exorem*; "permit me to obtain," &c. *sine*; see n. v. 21; Trin. 325. *exorem*; in 686, 1176, Ter., Heaut. v. 5, 6, we have accus. of person; in 1169, 1177 the personal pronoun is put in abl. with *abs*, and in Miles 1072 with *ex*; here and next v. there are two accus., person and thing; in Stich. 74 there is no object. *Ut*; see n. v. 199. *terebrat*; "how she perforates my feelings," in fig. sense; cp. Pers. ii. 2, 55. *Satin* sc. *Satisne*; to be taken with *id me exorat* ? see n. v. 507. *offirmatum*; "resolved upon"; agreeing with *Quod* next v.; cp. v. 1204; Amph. 640; Stich. 68; Ter., Hee. iii. 5, 4; Eun. ii. 1, 11; Heaut. v. 5, 8.

1202. *id me exorat* ? with two accus., as in preced. v.

1203. *Tua sum opera et propter te inprobior*; "by your action, and on your account, I am corrupted." *opera*; as in 1081; he emphasizes *Tua* and *te*; she replies with *tis* and *mea*. *Ne* sc. "Nai"; see n. v. 999. *tis* sc. *tuis* (old) sc. *tui*; found in good MSS. and texts; cp. Miles 1033; Pseud. 4; Trin. 343. *tis*; depend. on *opera*, to be supplied, with which *mea* (abl.) also agrees. *mauellem*; for form see n. v. 854. For the last part of this v., spoken by Bacchis, W. and the old editions have "Nusquam me a te auelles," and Uss. writes "eius" for *tis*; Fleck. and Goetz as in the text.

1204. *Satin* sc. *Satisne*; see n. v. 507. *istuc* sc. "Hanc ueniam," v. 1201; see n. v. 73. *habeo offirmatum*; for *habere* with participle. see n. v. 14, and for *offirmatum* see n. v. 1201: after this word there is a lacuna in the MS. B. R. and Fleck. in their texts leave the v. incomplete; Uss. supplies "quod dixi" from conjecture, marked by italics. W. and the old editions give the v. as complete. I cannot see that, if an interrogative mark is put after *offirmatum*, there is any difficulty, for this portion of the v. may be translated, "Have I that assured"? "Am I assured of that"? Bacchis repeats the words of the old man (vv. 1201-2) by which he, in fact, admits that he will grant what she asks, *ueniam illis* in v. 1201.

1205. *Haud mutabo*; old Nic. appears to be quoting from the sister, v. 1152. *It dies*; "is passing away," as in Hor., Od. ii. 14, 5; iv. 5, 7; also Cas. ii. 8, 74; Pseud. 241; Merc. v. ii. 32. *intro*; see n. v. 103. *ite . ad cubitum*; as in 751.

1206. *Filii uos expectant intus* sc. said *ironice*; "are waiting for or expecting." *intus*; see n. v. 138. *Quam quidem actutum emoriamur*; "how, indeed, we may immediately expire," depend. on *expectant*; see n. v. 728. W., R. and Fleck.

make these words a question; Uss. and Goetz as in the text; W. and the old editions have also verb in indie. **actutum**; see n. v. 1115. **emoriamur**; more emphatic than *moriāmur*; cp. Cas. ii. 5, 26-7; Trin. 535; Cic., Off. iii. 32, 114; Rep. iv. 1, 3; Pis. vii. 15; Ter., Heaut. v. 2, 18; Phorm. v. 8, 63; Eun. iii. 1, 42; v. 2, 49.

1207. **Uesper hic est**; cp. Amph. 539; Cure. 182; Miles 218; Ter., Heaut. iii. 1. **Uesper**; see n. v. 293. **hic**; the pronoun sc. "it is now the evening." **tamquam quidem addictos**; "just, indeed, as if assigned to you by law"; as those who could not pay their debts.

1208. **Lepide**; see n. v. 66. **sunt capti**; "ensnared," caught, as in Amph. 814; Capt. 255, 647; Epid. iii. 2, 23; Pseud. 1029. Something the same in Hor., A. P. 362; also in Virg. in the sense of "to surprise." **fecere insidias**; cp. Cic., Q. Fr. ii. 3.

1209. At the end of five of the plays of Plautus, excluding the Bacchides, where two or more lines are addressed to the audience, *i.e.*, in the Asinaria, Captivi, Casina, Cistellaria, and Epidicus, it is generally agreed among editors that the last lines were spoken by more than one person—that is, that they were chanted by all the actors together. The proof of this is, that the plural number is used, and that in the MSS. the word "Caterva" is written over the first of these last vv. in the Captivi and the Cistellaria, while "GreX" is found written in the same way in the Asinaria; in the Epidicus "Poeta" is the word employed; in the Casina and the Bacchides "GreX" has been supplied by some editors and "Caterva" by others. The latter has been adopted here; R. and Fleck. have the same; W. has "GreX," and Uss. the Greek letter Ω, found at the end of the Trinummus. Ω of Uss. can only stand for one character, whether the actor, here playing the part of Bacchis, or a Cantor he does not affirm; of course the actor or singer may speak or sing for the whole company, as seems to have been the case in the Cistellaria and Pseudulus; see last vv. of those plays; also Ter., And. v. 6, 16; Cas., Prol. 22; here, however, if anywhere, on the supposition that *GreX* and *Caterva* are correctly employed in the other plays mentioned, more than one is required, for Phil. in 1207 addresses both the sisters, who, or the actors representing them, it may be assumed, turning from him, addressed the audience; in the old editions also "GreX" is invariably found. Though I have followed the authorities here I incline to the belief that Bacchis, as in the MSS., or she and the sister are the speakers. **nihili**; see n. v. 89. **iam inde ab adulescentia**; see n. v. 997. **adules.**; also v. 407.

1210. **flagitium facerent**; see n. v. 1028. **canis capitibus**; see n. v. 1098.

1211. **adeo**; see v. 824. **haec faceremus**; "would we be bringing (or would we have brought) these matters on the stage." **antehac**; in v. 540 we have "antidhac"; cp. Ter., And. v. 6, 32; Phorm., Prol. 4.

1212. **Ut**; depend. on *fieri*. **apud lenones**; "at the house of panders." **riuales**; cp. Cic., Q. Fr. iii. 8, 5; Ter., Eun. ii. 2, 37; ii. 3, 63; v. 8, 42.

1213. **Spectatores**; Chrysalus has already (v. 1068) addressed the audience on his own account at the conclusion of his part of the play; this word is found at the end of all the plays of Plautus except As., Aul., Epid., Trin., Merc., Miles and Poen.; in Terence it does not occur in this connexion. **uos ualere**; at the end of the Merc., Pers. and Truc. we have "bene ualete," and "ualete" alone in the Epid. and Men.; three of the plays of Ter., *i.e.*, Eun., Heaut. and Phorm., end with "nos ualete et plaudite."

clare adplaudere; to give loud applause; only in Men.; in Pseud. *adplaudere* is used without *clare*, also in Truc.; in Amph., Cas. and Merc. *clare plaudere* is found, and in As. and Rud. “plausum . . . clarum dare”; in Cure., Epid., Stich., Trin., Truc., Miles, Pers. and Poen., as also in the comedies of Terence, “plaudite” is the concluding formula used, while in Capt., Most. and Cist. the ending is “plausum date.” All the editors except W., who transposes, have omitted **et** in this v. The words might be correctly translated by a modern actor, Ladies and gentlemen, we wish you good night and your loud applause.

ADDENDA.

- P. xii., add Capt. 1024-1029 to 55-58.
 P. xxx., add *Berlin* (Weidmann), 8vo, 1895; editor, F. Leo; vol. i., ten Comedies.
 „ „ *Paris* (Bouillon), 8vo, 1895; editor, L. Havet; *Amphitruo*.
 „ „ *Cambridge*, 1895; editor, J. H. Gray; *Epidicus* and *Asinaria*, with notes.
 „ „ *Cambridge*, 1895; editor, C. A. M. Fennell; *Stichus*, with notes.
 P. li., under Proinde add Ter., Phorm. iv. 3, 63.
 V. 33 n., Potis est, add Ter., Heaut. iv. i. 46.
 „ 109 n., ita di ament, add Pers. iv. 3, 22; Ter., Eun. iii. 2, 21.
 „ 137 n., add Cic., Att. i. 20; Fam. iii. 6.
 „ 404 n., uni unicum, add Ter., Heaut. i. 1, 41.
 „ 480 n., pudere quidquam, add Ter., Eun. iii. 1, 42.
 „ 585 n., Qui? quae; ep. Virg., Bucol. ix. 44.
 „ 643 n., facinus feci, add Most. iii. 2, 90.
 „ 713 n., Coctumst prandium; ep. Rud. ii. 3, 12.
 „ 731 n., Usque quaque, add Rud. v. 2, 7.
 „ 762 n., Uorsabo, add Cic., Lael. xxvi. 99.
 „ 771 n., Quam mox, add As. 446; Rud. ii. 3, 12; iv. 7, 1; v. 3, 56.
 „ 804, to be added at p. xxxiv., with iubent by the rule.
 „ 861 n., Quid . lubet, add Poen. v. 6, 15-16.
 „ 972 n., uenalem, add Miles 580.
 „ 994 n., add Cic., Lael. vi. 22.
 „ 1010 n., deliqui, add Cist. v. 12; Stich. 328.
 „ 1028 n., flagitium facere, add Ter., Eun. ii. 3, 91.
 „ 1040 n., add As. 934.

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